

# Calvinist Contact

An independent Christian weekly

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## Christian leaders to advise government on abortion legislation

Robert VanderVennen

TORONTO — Leaders of all three federal political parties have welcomed the opportunity to receive advice on abortion legislation from a panel of Christian professional experts, reports Gerald Vandezande, Public Affairs Director of Citizens for Public Justice (CPJ). Vandezande and retired Anglican Archbishop Ted Scott have taken the initiative to meet with leaders of all political parties and leaders of Canada's major churches to offer possible substantial Christian guidance to legislators as they deal with the delicate issue of abortion legislation.

Vandezande wants Canada to have a life-affirming foundation for abortion legislation in which the mutuality, the common well-being, of mother and child is foremost. To date the issue is cast in terms of competition between pro-choice interest in the pregnant woman and pro-life interest in the developing unborn child, competition which overlooks the obviously intimate relation in which mother and unborn child live.

### All-party welcome

Scott and Vandezande have held meetings with each of the political leaders: John Turner and Ed Broadbent, and with Justice Minister Ray Hnatyshyn, together with the policy advisers of each party. All have welcomed the prospect of significant co-operative Christian counsel on this subject which is causing problems in all of the parties. It is no secret that each party caucus has its own difficulty reaching a position because their members' views are sharply divided.

The CPJ plan for which Scott and Vandezande are gaining support is to identify half a dozen leading Canadian Christian practitioners in areas like medical ethics, law, theology, medicine and social services. Committed Christians who are world-class leaders in these fields are willing to join in this crucial effort. With a common life-affirming approach they could together be expected to make a major contribution to Canadian law and practice regarding abortion for years to

come.

These Christian experts would not be tied to church positions but would be giving their personal Christian counsel. Because of their high individual expertise they are able to be more specific than churches can be in their general confessional statements.

### Positive church response

Church response to this initiative is as positive as that of the political parties. Spokespersons from the Canadian Conference of Catholic Bishops, the Canadian Council of Churches, the Mennonite Central Committee, and the

See **BREAKTHROUGH** -- p. 2.

## Reformed magazine aimed at non-Christians shuts down after 15 years

Marian Van Til

ST. CATHARINES, Ont. — None of the handful of people who initiated *Channel* magazine is exactly clear on the details of its birth 15 years ago. But one thing is clear. After the current "Summer 1988" issue, it will be laid to rest.

*Channel* has been unique among Reformed publications. The idea came from Ben Vandezande, then a Christian high school teacher and now a St.

Catharines alderman and head of the Christian Reformed Church's All-Ontario Diaconal Conference.

George Vandezande (an elementary school teacher) remembers a meeting in his backyard during which he, his brother Ben and two others — Henry Knoop (a high school media and English teacher) and George Langbroek (an artist) — brainstormed. Ben and George (who was a youth elder), had noticed that there was little good material which

could be used in working with CRC young people. So they talked about designing their own.

### How to be a witness?

Then they asked, if we can do that within our church, what can we do outside of the church? Knoop and Langbroek got in on the discussions, and the group "tossed around" the idea of a "Christian TIME magazine." They then developed something considerably less ambitious. "We recognized the need to evangelize," says George Vandezande, "but in a way which would bring a life-view to the community."

*Channel* emerged after additional brainstorming with a somewhat expanded group, led by the initial four. It would be aimed at non-Christians and written largely by Christian Reformed

See **CHANNEL** -- p. 3.

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Coverage of the 1988 Synod of the Christian Reformed Church  
**NO ISSUE NEXT WEEK!**  
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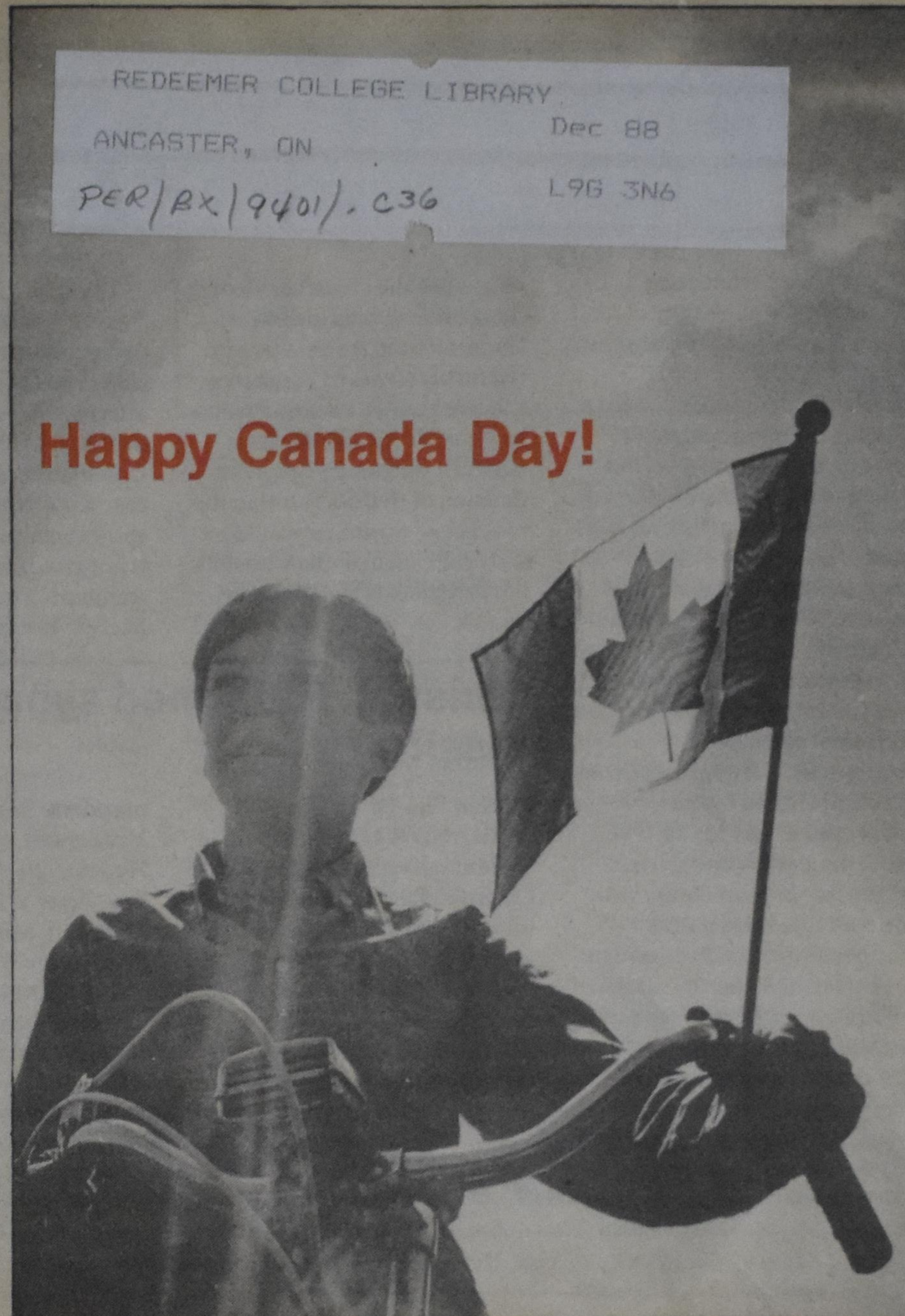


Photo: The National Film Board of Canada

*What is a Canadian anyway? A mountain, a maple leaf, a prairie, a Niagara fall, a trail beside the Atlantic, a bilingualism, a scarred mosaic, a yes-no somehow-or-other maybe might-be should-be could-be glacial shield, grain elevator, empire daughter imperial order of man woman child or what?*

From: *Call them Canadians*



Photo: Bert Wilvoet

*The last delivery. Coby Koene, teacher of grades 1 and 2 at Calvin Memorial Christian School, has delivered Channel for at least 12 years. For the past six years she has been in charge of distribution as well. She estimates that the number of volunteers delivering the 10,000 Channels in an area that reaches from Niagara Falls to Beamsville and from Welland to St. Catharines ranged at any time between 75 to 100. About 700 copies were sent out by mail and another 450 were placed in stores and institutions.*

### Thinkbit

*We need some people willing to live life between the shifting tectonic plates of modern denominationalism — people willing to resist both uncharitable fanaticism and unfaithful liberalism.*

From: *Christianity Today*



## News

# Breakthrough needed in abortion legislation

... continued from page 1.  
Evangelical Fellowship of Canada are following the lead taken by CPJ.

The churches will not need to endorse every statement of every Christian panelist, but there will be a unity of vision on the need for life-affirming laws and practices in which new human life is considered in a whole life-supporting societal context.

Among these Christian leaders there is a desire to take a different and more comprehensive approach from that introduced by the government on May 24. The government's approach is to give a free parliamentary vote on only three alternative propositions: (1) abortion can be performed upon the decision of a pregnant woman with the consent of a qualified doctor; (2) abortion can be performed

only when the life or health of the mother is truly in danger; (3) permission for abortion in the earlier stages of pregnancy can be obtained in consultation with one doctor, and in later stages of pregnancy upon the decision of two doctors that the pregnancy would, or would be likely to, endanger the woman's life or seriously endanger her health.

The third alternative is the "gestational age" approach, a compromise between the pro-choice and pro-life positions of alternatives (1) and (2). This position is abhorrent to many Christians because it would be easy for a woman to obtain an early abortion, and the position is not grounded on any ethical standard. Yet it is considered likely to become the law unless

a major new alternative is presented.

A breakthrough is needed, and although the hands of the professionals representing Christian morality would not be tied, it is realistic to expect that they will be able to express a common Christian perspective.

CPJ is in a unique position to initiate this major move because it is a Christian group but is not itself a church. It is serving as the catalyst to bring churches together for the special moral advice they are able to give our elected legislators.

### Next steps

The next steps are to assemble the panel of Christian

experts and help them develop creative, biblically sound advice which will give genuine alternatives to abortion, alternatives rooted in justice and life for all.

Vandezande emphasizes that all the good work and brainpower in the world will not by itself achieve good results, though. He calls on all Christians to pray that God will bless efforts done in obedience to God's will, and especially bless experts and leaders who carry special responsibility. The aim of this initiative is that God will lead our nation into laws, social policies and practices for the unborn and their parents that will be right in the eyes of God and good for all people in our land.

## Christian Reformed synod in session

**Marian Van Til**

GRAND RAPIDS, Mich. — The annual synod of the Christian Reformed Church was approaching the end of its first week of meetings as this issue went to press.

Synodical officers are: President: Rev. Calvin Bolt, 12 Ave., Jenison, Mich.; vice-

president: Rev. Howard Vanderwell, Hillcrest, Hudsonville, Mich.; first clerk: Rev. Peter W. Brouwer, First, Edgerton, Minn.; second clerk: Rev. Henry Wildeboer, Zion, Oshawa, Ont.

C.C. will carry a full report on synod's activities in the July 8 issue.

## BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

### Human right activists want our souls

What is the constant clamour in our society over "human rights" all about? What do human rights advocates really want?

Contrary to what many think, rights activists are committed to more than giving all people equal protection under the law and ending discrimination in jobs, housing, and the like. In fact, their demands have only a little to do with equality of this kind.

To put it simply: what most rights crusaders want is public acceptance and licence to do as they please, to pay no penalty for doing so and to restrict any opposition to their convictions, even by threats of government-imposed punishments.

Nowhere is this more evident than in the demand for "gay rights." Homosexuals and their supporters believe that they should have the right to become ministers in the United Church of Canada. Some argue that to restrict this "right," violates the equality clauses in the Charter of Rights. Homosexual couples claim a right to family coverage under their provincial health plan, as well as adoption rights. And they want their "sexual orientation" to be protected in law from the views of anyone who disagrees with them. In Toronto schools, this now includes a curriculum unit to teach students "tolerance" of gay and lesbian "minority groups."

They want other Canadians to think that both the law and the public should view homosexual behaviour as a "positive alternative," just as it treats heterosexual relationships and behaviour.

### Rights movement imposes values

The battles fought in the courts and the legislatures over human rights are not simply questions of toleration or what we call "pluralism" (the acceptance of diverse faith communities as legitimate participants in our society's affairs). They are much more than that.

They are battles for the heart and soul of our society. Human rights advocates are campaigning, with the active support of the media and the acquiescence of nervous politicians, to impose their beliefs on Canadian society.

The social consensus that supports the state and other institutions is not religiously neutral, but reflects various beliefs about the way we should live. And if we think genuine tolerance means that we must accept each and every group demanding its rights, we are deceiving ourselves. The "tolerance" and "equality" preached by rights activists is not a valueless, open-minded acceptance.

Demands for changes in laws, institutions or school curriculum have a "moral" or religious basis. And the demand for rights is always an expression of that which people believe are legitimate activities.

### Christians should use caution

Christians are often accused of attempting to impose their "values" on society. And we should be extremely cautious in advocating the use of state authority to "impose" a way of life on the general populace. As a fellow *Between the Lines* columnist wrote recently, "If Canada passes laws that are contrary to the commitments, hearts and lives of a large proportion of Canadians, the laws will eventually be replaced or require a police state to enforce."

Of course, this criticism also applies to secular forces using the state to impose their beliefs on society. Not only is this so on the issue of homosexual practice, but also on abortion, Sunday shopping, the school curriculum and employment issues.

As Christians, we must defend the rights of all, including the unborn, the poor and the right of educational equality. But I'm not sure we should fly our flag on the secular human rights mast. We do not advocate normless rights, a licence to do as we please. Instead, we proclaim an obligation to take responsibility for fellow human beings, also in the political realm. We have no rights in and of ourselves, but are called only to reflect the grace we have received outward to others.

In the end, we are looking for a different world than the one sought for by human rights activists.

*William van Geest is a political analyst and an independent public affairs consultant in Toronto, Ont.*

## Be glad it isn't Mesopelagian, eh!

**Stan de Jong**

There are, apparently, people in this world who spend most of their time thinking about suitable names for new companies or their products. Such a person is Naseem Javed, president of ABC Namebank International, who was recently profiled in the *Toronto Star*.

According to Javed's research, the Fathers of Confederation in 1867 wisely chose to keep Canada as the name for the new country they were forming, by rejecting, among others, the name Mesopelagia.

That's why at NHL Stanley Cup games people don't sing: "O, Mesopelagia, our home and native land." The forerunner to *Calvinist Contact* was called *The Canadian Calvinist*. Would the early immigrants who started that paper have called it *The Mesopelagian Calvinist*?

Back to 1867. Other names rejected were Laurentia, New Britain, Cabotia, Columbia, Boretta, Britannica, Ursalia and Kingdom of Canada. It could have happened, you know: "O, Cabotia, glorious and free. O, Cabotia, we stand on guard for thee." Or: Christian Labour Association of Ursalia (CLAU). Or:

Friendship Groups Laurentia. How about ordering a glass of Boretta Dry on the rocks?

### Un-American, eh?

Smart fellows, our forefathers were. Yet, Javed advises many companies selling in the U.S.A. to drop "Canada" from their corporate name. He believes some companies will do better in free trade if they don't have a nationalistic or regional name. "You don't want a name that suggests your knowledge or service is confined to a specific area, such as Bank of Montreal or Northern Telecom," he says.

Colonial-sounding names like "dominion," "royal" and "crown" are taboo as well. Javed's records show that 2,900 companies in Canada are called "royal," 2,100 are named "dominion," and there are 1,400 "imperials" and 1,100 "crowns."

### Personal names successful

Javed says that 39 per cent of the companies on the Fortune list are wearing the founder's name. Using your own name seems to bring success, as it did for du Pont, Ford, Firestone, Eaton, Bombardier, Hilton and Labatt. Charles Revson came close with his company, Revlon, and was bang on with a bestselling perfume, Charlie, says Javed.

Other names simply evolved. Standard Oil was known as S.O. and became Esso. General-purpose vehicles became G.P. for short and then Jeep.

"But," says Javed, "you have to be careful when moving into another language." He relates how when Coca-Cola introduced its drink into mainland China it didn't sell well until the company learned that Coca-Cola, in Chinese, stood for "bite the waxed tadpole."



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See page 14 for details.



Remember when the classified pages of C.C. used to have an ad which said "Garlic is Good for You?" Some people smiled about that, but Eric Block, professor of chemistry at the State University of New York, says he and another scientist have extracted compounds from garlic called antioxidants — substances known to block chemicals that trigger cancer. See, you even can trust the ads in C.C.

There is a new favourite form of frolic in the land: it's called Ontario-bashing. Everybody does it. From Premier VanderZalm to Trade Minister Crosbie, everybody has it in for Ontario. It is probably because Ontario's Premier Peterson wears red ties.

There is little peace between Quebec and Newfoundland. Newfoundland contracted to sell electricity to Quebec at what are now ridiculously low prices, and it wants to renegotiate the contract. But Premier Bourassa says a deal is a deal, and to make life even more difficult for Newfoundland, he will not allow that province to transport power across Quebec to the U.S. markets which he has sown up for his own export. What about a little free trade co-operation between the provinces?

## Channel magazine shuts down

... continued from page 1. Church members, imparting a Reformed perspective to a variety of local social issues in St. Catharines, a city of 124,000.

The magazine has contained easy-to-read (Grade 6 level) articles on topics as diverse as the family relationships, self-esteem, the environment, housing and seasonal themes.

Channel initially appeared 10 times a year, each 10,000-copy-run being put together by volunteers and delivered free of charge door-to-door by still other volunteers in their own neighbourhoods. In the last few years, there have been five issues annually.

"We had writers available in our CRC community," George Vandezande continues, and George Langbroek was available for design and layout."

So the project got off the ground in 1973 with Henry Knoop as its first editor — a position with minimal pay. When Knoop moved to Bowmanville, Ontario, in 1981, Ellen Zwart took over as editor. It was out of Channel that the still

The banks are getting belligerent from all this talk about their service charges. The vice-president of the Royal Bank wrote that forcing the banks to provide free services would set a dangerous precedent. How dangerous? It could cause earthquakes, plagues of locusts, and a mysterious virus that would attack vacuum cleaners. That dangerous! A woman walked into a Bank of Nova Scotia branch to get change for a 20 dollar bill, and was charged two dollars for that service. We may not interfere in that greedy grabfest, for how else could the banks recover their accounts lost with loans to Third World countries? Lower dividends you say? That just wouldn't do now, would it?

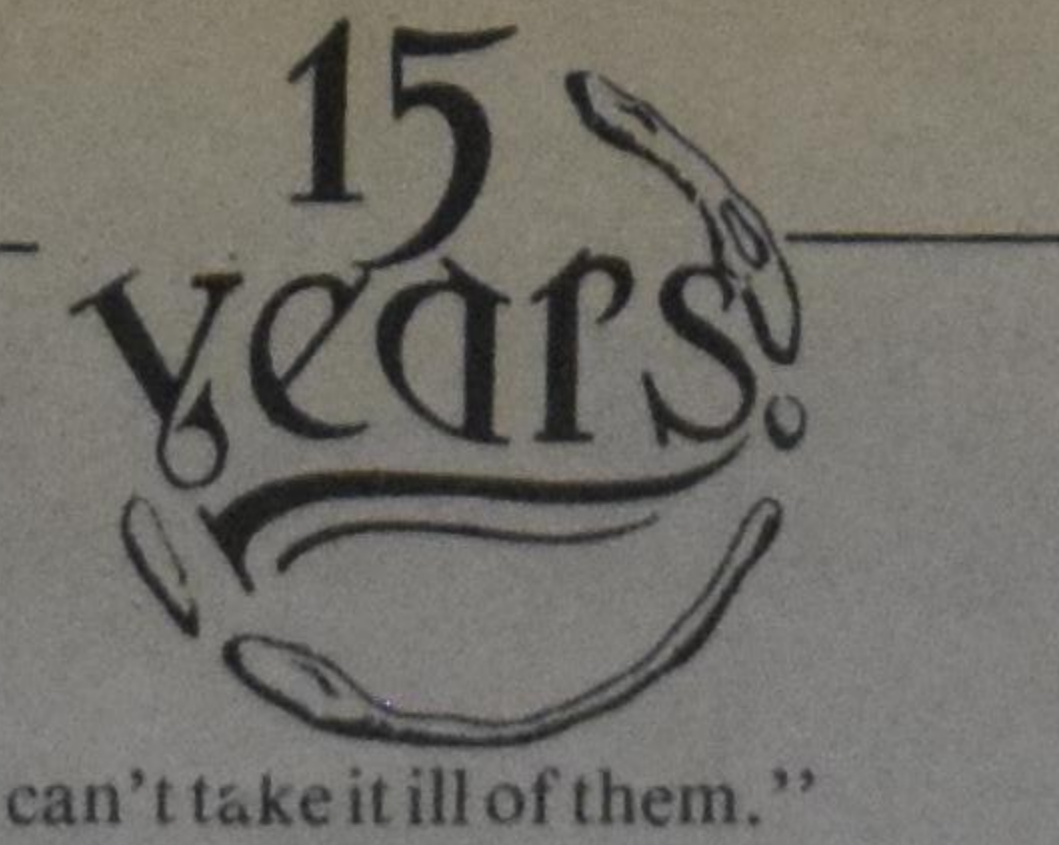
In its relentless drive to get rid of deficits, Canada Post plans to close a whole lot of rural post offices. Two members of parliament wanted to deliver 200,000 protest ballots to Monsieur Mulroney. They were received by a Mulroney staff member, Betty Green, who suggested that they stick the whole thing in their left ear. Not nice, Ms. Green, although we do appreciate that you suggested a destination of the anatomy located somewhat higher than is usual in those remarks. Parliamentary language, I guess.

Sign of the times: in the riding of Kingston and the Islands where the NDP used to be as popular as communism in the Pentagon, more than 700 people turned out for the NDP nomination meeting. The previous such meeting was held in a basement with three people and a poodle in attendance.

You really didn't want to hear about free trade or Meech Lake did you? The free trade debate will cause all stops to be pulled in the Commons. Those lights in the sky will not be Northern Lights, just sparks flying through the Commons' rooftop.

England's parliament recently voted against re-instatement of the death penalty with a resounding 341-218 vote. Britain's last hanging was in 1964.

Students in South Korea want re-unification with North Korea, and they started to march toward the border. The South Korean government mobilized 60,000 riot police to disperse the 5,000 students with enough tear gas to make people all over Asia weep. That is where the Olympics are going to be held in a few months. I hope the tear gas won't choke the athletes.



can't take it ill of them." It was also "a question of people," explains George. "Trying to find an editor has become impossible." Vandezande took on that job in 1985 and was one of those who had to decide whether or not to continue the paper.

A picture of great dedication and a sense of mission emerges when talking to those who have been involved with Channel — whether editors, production people or distributors.

Henry Knoop states succinctly this "insignificant" magazine's impact on him: "We really worked in community putting the thing out. I learned a tremendous amount about integrating the faith with public concerns. There was a lot of struggling over issues in ways I hadn't given a lot of thought to. That was the great benefit for me." As with much "mission" work, the rewards Channel has reaped have been as great for those producing it as for those who received it in their mailbox.

## Pressreview

Carl D. Tuyl



National history in the Soviet Union has become so muddled and confused by years of insertion of propaganda that the government has cancelled exams in the subject. Somebody will have either to re-invent history, or sort out what really happened. While I am at that subject, who really did defeat the Spanish Armada: the Dutch or the English? It depends where you go to school. In the Spanish books, perhaps the Armada never sailed.

The Swedish Navy fired scores of depth charges at foreign submarines, which at closer examination turned out to be underwater cliffs. Must have killed a lot of fish.

The Black union called a halt to a nationwide strike in South Africa. The strike lasted three days and at least 10 people were killed in clashes between opponents and supporters. There is, in my opinion, no more hope for South Africa. Pretty soon the country will be engulfed in a sea of blood.

The Palestinian uprising in Israel is now six months old with no end in sight. Arab representatives assembled in Algiers expressed continued support for the Palestinian movement. At the summit, Libyan leader Moammer Gadhafi accused some of his Arab fellow leaders of being "lackeys of imperialism."

And here is the story of a certain merchant who was notorious for not paying his bills, so his friend was amazed one day to find him haggling endlessly over a deal. "I can't understand you," the friend said. "You will probably never pay the man anyway, so why do you bargain so brutally?" "Listen," said the merchant, "he's a nice guy, I want to keep his losses down."

Carl Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Calvinist Contact will not publish next week. See ad on page 6 for our summer publishing schedule.

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## The kind of vigilance that Canada needs

Canada is a very good place to live. It is prosperous, relatively free and secure, rich in mineral resources, favoured with distinct seasons, and endowed with plenty of nature — land, lakes, forests, wildlife. All of these benefits were inherited either from the time of creation or from the cultural past. Whether we Canadians appreciate these gifts could well be the subject for reflection on Canada Day.

### No doubts in prison

Last week I caught the tail-end of an interview with Natan Scharansky, the former Soviet dissident who a year ago was allowed to emigrate to Israel.

Scharansky has spent many years in Soviet prisons and labour camps for speaking out against Soviet oppression of Jews. The interviewer asked him whether at any time during his imprisonment he wondered whether or not it was worthwhile suffering so much for the cause of freedom. Did you ever say to yourself "I made a mistake? What am I doing here?"

I fully expected Scharansky to say, "Yes, there were such times when I doubted." He would have been no less a hero. John the Baptist had those moments when he was in Herod's dungeon. But Scharansky's answer surprised me. "Never while I was in prison," he said, "but I did after I was set free and allowed to emigrate to the West."

Scharansky elaborated: "In prison I was surrounded by fellow prisoners who displayed courage, nobility and conviction. Their spirit triumphed. When I came to the West, I discovered how superficial everything was, how people took their freedom for granted. It was then that I questioned whether freedom had been worth all those years in prison."

Think of that answer on Canada Day. Of course, it is an indictment against all free societies of the West. But it applies to Canada individually as well as to the U.S.A. and western Europe. We take far too much for granted, while we are given golden opportunities to triumph in the spirit. We *could* be developing a society that is just and fair, sparing of the environment and caring for the powerless. The main national traits of Canadians *could* be love, joy, peace, kindness, goodness, faithfulness, gentleness and self-control. Against such there is no complaint from people like Scharansky.

### The price of freedom

A year ago next week, on the day before Canada Day, 1987, Peter Worthington, controversial journalist and politician, said on "Radio Noon" that we take so many things for granted because we have never experienced anything else. "Our most valuable citizens are those who came from countries where freedom was lost," he added. He was right.

One of the listeners phoned in and with a thick east-European accent delivered the familiar adage: "The price of freedom is eternal vigilance." He was right too. Of course, he may have

had military vigilance in mind; but then again, he may not have. There is a concept of vigilance around that is richer than the view that we have to be only militarily strong. It's the one expressed by Christ when He said, "Watch and pray, so that you will not fall into temptation. The spirit is willing, but the flesh is weak."

There you have the explanation for what Scharansky observed — the flesh is weak. "Flesh" is the reliance on worldly goods and a preoccupation with bodily satisfaction. That reliance and preoccupation flourishes in free and prosperous societies but is almost impossible to maintain in



*The productive farm lands of the Annapolis Valley in Nova Scotia.*

workcamps and jails.

So what shall we do? Shall we pray that Canada may become a totalitarian society so that we won't rely on that weak "flesh"? Shall we ask for economic adversity in Canada, especially for prosperous Ontario? Only a fool would do that when a better and more palatable remedy is close at hand: "Watch and pray." All we need to do is discipline (disciple) ourselves in the will of God as individuals and as a society, and the willing but weak spirit will get a tremendous boost. Other countries too will benefit from such discipline in Canada.

This remedy may sound too religious for a pluralistic and secular society. But does anyone know of another solution to the problem that Scharansky and Worthington hinted at?

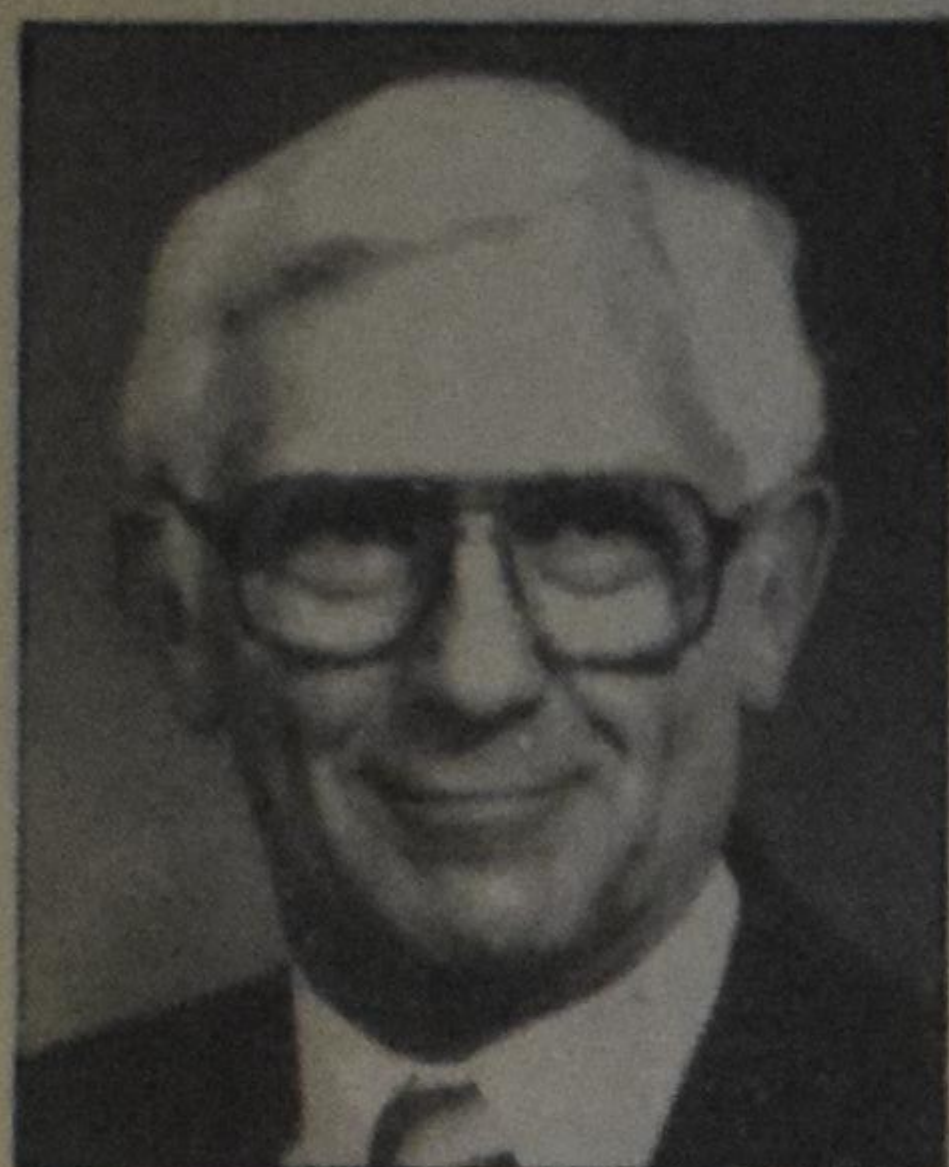
I am not looking forward to the claptrap that officials generally let go of as they lead in national ceremonies. Let them keep their empty patriotic speeches about how great Canada or the U.S.A. is. We know the West has been blessed beyond its deserving. No sense in parading these blessings before our eyes as if they were accomplishments. Let people focus on the challenge of spiritually obedient and sound nationhood.

Canada needs soul-food on Canada Day. Give us a vision, Ruler Supreme!

BW



## SKYLIGHTS/WILLIAM R. RANG



"The strength that Paul obtained did not come out of a tin of spinach that you pour into your stomach with one big gulp. It enters the body along a different route."

## Popeye the sailorman

He was a hunk, but he was not pretty-faced like so many of the male models that grin at us from the pages of fashion magazines. What made him interesting was his strength. He got it from the spinach he ate. He always had a tin of this instant muscle-power in his pocket and I never questioned how he opened the tin without tools.

Oh yes, he was strong. He knocked brutes all over the place with the same ease wherewith I throw my pencil into the corner. And he sailed his boat not over the waves, but around them. Fantastic! He was my hero. But then, I was only nine or 10 years old, a time when we speak like a child, think like a child, and act our age.

Over the years the importance of and the need for physical strength changes somewhat. Strength takes on a different dimension, no longer necessarily physical.

I am sure that it was through the Spirit-guided pen of the Apostle Paul that I learned the difference. Paul admitted that he was not strong when he felt strong, but that he had strength when he was weak. It's incomprehensible, really. And the strength that Paul obtained did not come out of a tin of spinach that you pour into your stomach with one big gulp. It enters the body along a different route. More ridiculous yet, he obtained it from One who was weak and mild, who behaved like a lamb going to the slaughter. Clearly, a person's strength does not lie in his or her physique. Strength is soul-matter.

The strength that Paul speaks of became his only after he had diagnosed his own weakness. I don't know about you, but this was my problem. I did not want to admit that I was weak. For many years I considered myself a person of strength of character. I could handle situations. I managed to stay cool under a load of stress. This lasted until by the grace of God I saw that my strength was only imagined. I wasn't strong, I only acted as if I were. In other words, the truth of the apostle's statements had to be applied to my person. Slowly on I began to recognize that I was weak and that I had to depend totally on the strength of the other One to succeed and to be triumphant in situations of duress. I'm strong only as long as He is with me. I obtain it every time I lift my hands toward heaven like Moses did. (Exodus 17) The joyful outcome of it all is that I am much weaker and much stronger than I have ever been. And much happier as a result of it.

I wish you the same strength. It is exhilarating.

William R. Rang is principal of the Christian school in Dunnville, Ont.

## Longer Letter

## Report on Cuban churches spreads falsehoods

Is Bob VanderVennen's article on the Cuban churches (June 10, 1988) an attempt at whitewashing an oppressive and atheistic regime? He makes it appear as if almost 30 years of oppression right up to today, attested to by thousands of witnesses, have never happened in Cuba.

Since when is a spokesman of an officially atheistic regime a reliable source of information about the state of Christianity and the relationship between the state and the churches? I find it deeply saddening and utterly incomprehensible that *Calvinist Contact* lends its pages for a project of disinformation that abets the spreading of falsehood and, worst of all, the continuing oppression of fellow Christians.

Among the countless witnesses to the truth about Cuba is the heart-rending book by Armando Valladares, *Against All Hope*, which was recently reviewed in the pages of *Calvinist Contact*. He is one of many. Has Mr. VanderVennen never heard of them?

Does Mr. VanderVennen not know that the only kind of "Christianity" that is accepted by the Cuban regime is the kind that has capitulated to

revolutionary paganism, now facilitated by a politicized liberation theology? An example of that kind of sell-out is provided in the confession of the Presbyterian-Reformed Church in Cuba. This confession is a blatant apology for Marxism-Leninism and, therefore, a betrayal of the truth of the gospel. When churches and Christians do what this church in Cuba has done, they are welcomed by the Cuban regime.

Instead of praising this growing "openness" on the part of the Cuban government as evidence of true freedom, *Calvinist Contact* should in unmistakable language denounce it as a denial of the gospel and a betrayal of all true Christians in Cuba.

In defense of the oppressed of Cuba, I want to lodge a protest against this kind of reporting in the pages of *Calvinist Contact*.

Harry Antonides,  
Willowdale, Ont.

Robert VanderVennen hopes to address this matter in an upcoming editorial.

BW

## Admires western skill

Although I personally didn't ask him anything (just a little play on the Dutch heading), I enjoyed and was intrigued by Syrt Wolters' "Van Kapper tot Kapper" (C.C., June 10, Dutch pages).

Having yelled and heard yell the same caution he was describing in his story when in earlier years I worked from Nova Scotia to northwest Ontario, it always came out as: Timmmberrr...!

It is unique that when the traditional trade custom was acted on in the far West by Mr. Wolters and his boss' son-in-law, it had become: Lummmberrr...!

Ralph L. De Groot,  
Millgrove, Ont.

## Creeds are for people, not for God

I feel saddened for Professor Howard Van Till for not being able to accept God's revelation in his Word. How can man question Him? How can the clay question the potter?

Van Till says God is free from the creeds, well, sure, He is. But God's people are not, because God's revelation is summed up in the age-old creeds.

Van Till says we should not box God in. But that is exactly what Van Till is doing. Van Till says it is possible that God created man closely related to animals. But God says in His Word,

"God created man in his own image, in the image of God He created them, male and female He created them. God said to them be fruitful, fill the earth and subdue it and rule over every living creature on earth."

I pray that God may continue to bless our CRC denomination and may keep the message clear according to scripture and not the imagination of mere man.

Hans Visser,  
Taber, Alta.

## Anniversary pic a wonderful idea!

The value of running an anniversary advertisement in *Calvinist Contact* was pointed out in the following thank-you note we received from the Boorsmas in Delta, B.C., whose 40th-anniversary ad and picture appeared in our April 29 issue:

We were amazed at the cards and letters we received from people we knew such a long time ago. Running a picture is a wonderful idea — it must be quite an experience to see someone you've lost touch with for as many as 40 years or so looking back at you.

And it's so wonderful to hear from them again how they're doing. Many thanks.

P. Bartram,  
for Antje and Meindert Boorsma,  
Delta, B.C.

## Letters

## A church-going nation

Re: Wolters' column "The editor and I" (May 20) to say that Canada is not a Christian nation is way out of line. In 1983 there were 10,433,849 Catholics in 5,915 parishes. I have no figures from all the Protestant churches, but if I combined all the Protestants and Catholics, I come to the conclusion we have immigrated to the right country.

I have admired Mr. John Diefenbaker as I did Dr. Colijn. And as of today I have respected all who have been in power to lead our country. They were and are church-goers. If we have ideas for improvement, we have our local

representative in our midst to speak about it in Ottawa.

I would like to hear from Mr. Wolters as to what "political chances" Christians are putting on the line by being obedient. And in which way they are disobeying.

Another comment: it is easy for a self-employed person to say: "As a Christian you should not be a member of a neutral union and all our ministers should say so from the pulpit." We would end up with a self-employed congregation.

K. Mazereeuw,  
Mississauga, Ont.





# Back to God Hour Chinese language broadcast minister dies

PALOS HEIGHTS, Ill. (BTGH) — Rev. Isaac Jen, 61, who had broadcast the gospel to Mainland China since 1974, passed away on Thursday, June 9, following a battle with cancer.

Rev. Jen, a resident of Orland Park, Ill., was director of the Chinese language outreach of The Back to God Hour, a ministry of the Christian Reformed Church. Rev. Jen was an ordained minister in that denomination for 33 years.

Born and raised in Shanghai, Rev. Jen was committed to bringing the gospel to his homeland, producing several program formats, including two bilingual broadcasts, which reach millions of people in Mainland China each week.

Commenting on the popularity of the bilingual broadcasts among Chinese young people, Rev. Jen noted in an interview last year, "Living in a society which just recently initiated an 'open door' policy following years of repression and isolation, these young people are not only eager to learn English, but are also anxious to discover the world outside their homeland."

**Attended Chinese Christian schools**

Rev. Jen attended Christian schools in China. His great-great-grandfather had been a Protestant minister, probably one of the first people in Shanghai to embrace Christianity when missionaries came in the 1860s. Rev. Jen's great-grandfather also had been a minister, and both his grandmother and mother were devout Christians.

While studying at St. John's University in Shanghai, Rev. Jen felt drawn to the ministry, and came to the United States in 1949 to receive theological training. Shortly after he and his wife Lily left China, Mao Zetung's troops seized control of the government, and it was 30 years before Rev. Jen could obtain a visa permitting him to go back to see his family and friends.

Rev. Jen studied at Westminster Seminary in Pennsylvania, and then at Calvin Seminary in Grand Rapids, Michigan. He was graduated from Calvin in 1955, and was ordained in the Christian Reformed denomination that same year.

**Systematic theology in Taiwan**

The young minister spent the next three years serving as a home missionary among Chinese-speaking people in Chicago. In 1958, Rev. Jen moved to Taiwan, where he taught systematic theology at Taiwan Theological Institute. He also developed a weekly radio program on the island.

In 1968, he returned to the United States after being stricken with severe hepatitis. The likelihood of his ever preaching again seemed dim, and he was emeritated by the denomination. While bedridden, he translated John Calvin's commentary on Ephesians into Chinese and finished a book on systematic theology.

In 1973, his health began to improve, and in 1974, The Back to God Hour called him to direct its new Chinese language outreach. The first years of his

international radio ministry were marked by silence from listeners in Mainland China. Then, with the death of Chairman Mao in 1976, the country's postal system slowly began opening up, and a steady stream of mail began flowing to Rev. Jen's follow-up office in Hong Kong. Today, the ministry receives an average of 150 letters per month from listeners in Mainland China in response to programming; another 150 or more letters also arrive each month from Chinese-speaking people in other Southeast Asian countries.

In addition to his wife Lily, Rev. Jen is survived by four children and seven grandchildren.



Photo: Back to God Hour  
Rev. Isaac Jen (pictured above in July 1987), who directed The Back to God Hour's Chinese language broadcast ministry for 14 years, passed away on June 9.

## Baptist school thrives in Moscow

(EBPS) — Since its inception in 1968, the correspondence school of the All-Union Council of Evangelical Christians-Baptists (AUCECB) in Moscow has graduated 500 pastors and deacons and 100 church musicians. In over 100 years of Baptist history in the Soviet Union, this is the longest period a Baptist school has ever existed.

The three-year program for pastors and deacons has a fixed enrolment of 100 students. Each year it graduates a third of the students and receives their replacements. The students, who come from all parts of the U.S.S.R., must attend one

week of classes in Moscow twice a year.

Students can receive special permission to take time from their normal jobs to attend the required week of studies, but the time off is without pay. "Students gladly give up vacation time when necessary to attend our school," says Michael Zhidkow, the school's director, and pastor of Moscow's Central Baptist Church.

Since 1979, the correspondence school has also had a two-year program for church musicians. The 30 students, one-fourth of them women, study together in Moscow four times a year for

one week.

Another section of the school was set up to prepare and produce music literature for congregations, church choirs and orchestras. Hand-picked students gather in Moscow four times a year for three or four days. They read, choose and correct new music that has been written by Christian musicians and poets throughout the Soviet Union.

As a result of their work, the Baptist publication department plans to publish a 450 to 500 page collection of hymn and anthem arrangements this year.

## African religious leaders commit to non-violent anti-apartheid campaign

SOWETO, South Africa (EP) — A group of religious leaders agreed after a two-day convention to a non-violent campaign effort to end apartheid in the white-minority ruled country of South Africa that began by backing protest strikes organized by black trade unions in defiance of government restrictions and will include working for the release of political prisoners.

More than 200 religious leaders met for the convention May 31 and June 1, including Moslems, Jews, Hindus, and

clerics representing more than 12 million Christians.

"The time has come to obey God and not man, whatever the cost," said Desmond Tutu, the Anglican archbishop of Cape Town, at a service in the Regina Mundi Catholic Church in Soweto. The service was attended by a multi-racial crowd of nearly 1,200.

After "freeing" gagged youths in a symbolic portrayal of government repression of anti-apartheid groups, Tutu carried a large wooden cross through the congregation. Riot

police watched outside the church, but did not intervene.

The religious leaders also decided on a program of action aimed at securing the release of political prisoners that began June 12 and will end July 18, the 70th birthday of Nelson Mandela, the jailed leader of the outlawed African National Congress.

However, the Rev. Allan Boesak, a leading anti-apartheid figure who is president of the World Alliance of Reformed Churches, expressed disappointment with the plans made at the convention, saying he had hoped the church campaign would have gone "a lot further."

Boesak preached to a crowd that applauded his statements loudly, saying protesters must be prepared to suffer, go to jail, and even die in the struggle for justice. He added that if people joined the struggle with God on their side, "then even to die will not be the end of the road for us."

## Salvationists honoured on stamps

LONDON, England (EP) — The Salvation Army has been honoured with a series of stamps commemorating the international outreach of the London-based organization, which now serves the needs of people in 90 countries.

The stamps were issued recently by the eastern Caribbean nation of Antigua-Barbuda. Each of the colourful stamps display the red shield of

the Salvation Army and is accompanied by a brief narrative. The stamps show Salvation Army workers helping unemployed and blind people learn new skills, and assisting with food distribution, medical care, rehabilitation work and child care. The stamp sets will sell for \$7 (U.S.) and 25 per cent of the proceeds will go to further the work of the Salvation Army.

To all Calvinist Contact subscribers and advertisers:

Only FIVE issues will be published during July and August:

July 8, July 22, Aug. 12, Aug. 19 and Aug. 22.

The Calvinist Contact office will be closed for vacation from July 18 through August 1. Our office will re-open Tuesday, August 2.

ADVERTISING DEADLINES REMAIN UNCHANGED\* 10 DAYS PRIOR TO THE DATE OF PUBLICATION:

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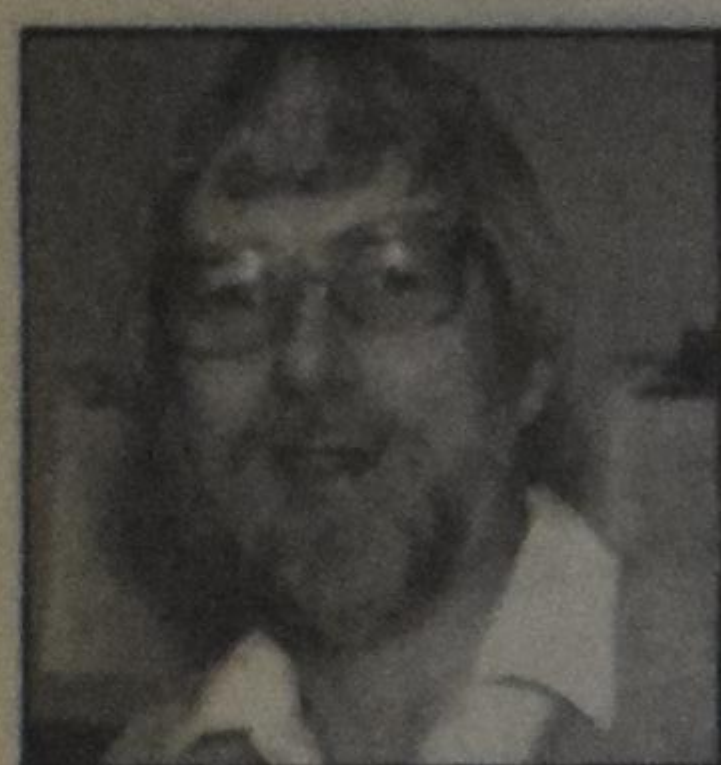
(\* note deadline change)

Calvinist Contact will not publish: July 1, July 15, July 29 and August 5.

Your co-operation is appreciated. We wish you all a relaxing holiday.

StandeJong  
Manager





## A Presbyterian Comments

Robert J. Bernhardt

# Family feuding in the Church of Christ

Being a spectator at a family dispute is not a pleasant experience. Family tensions makes an outsider feel awkward. If a disagreement flares into open rancour and name-calling a visitor wishes simply to retreat. A counsellor may be accustomed to encountering caustic emotions, but observing such expressions in someone else's home is simply too embarrassing for everyone concerned.

It is also embarrassing to be the observer of denominational disputes within the Christian Church. Two illustrations out of the present scene come to mind. The United Church of Canada is in the midst of what some would almost call a life-and-death struggle. The topic is the ordaining of homosexuals. In a similar vein, on an altogether different issue, the Christian Reformed Church is involved in a dispute of its own. In the latter case the issue, at least on the surface, is the matter of the church's teaching concerning creation.

## Venting of feelings

As in most family disputes, too often in church battles there is ample reason to suspect that the venting of feelings is more important to many of the participants than either communication or the possible resolution of the problem. Individuals on both sides of issues are often satisfied with scoring direct "hits" on the "enemy" rather than being willing to strive for clarification and understanding.

One should not for one moment minimize the importance of the issues. Church struggles often do represent real issues of truth and error. The outcome may be critical because Truth cannot be treated lightly. Compromise is frequently not an available option. The matter may be much more than a misunderstanding and when all the discussion is over someone must be vindicated. And, if only by implication, the position of some participants must be repudiated.

What is not so readily recognized is that there is no real joy in winning a church fight. Unless everyone concerned becomes reconciled to the truth in the process, the resulting division is painful — even if it stops short of actual schism within the body of Christ. At best it may mean that brothers and sisters in Christ are no longer able to acknowledge their kinship.

## Unholy glee

Too often participants in church disputes disclose an unhealthy and unholy glee when points are scored and even when wounds are inflicted.

Too often, everyone talks and no one really listens. The quest for truth and its observance becomes subservient to the pursuit of personal vendettas.

Too often in disputes the ego of the individual is exalted and the health of the whole fellowship is relegated to the background.

Differences of opinion within the Christian community are not the problem. As long as we live where sin has influence, Christians will disagree.

Nor can we as individual church members always avoid being drawn into such disputes. Though we ought not to go around spoiling for a fight, sometimes the interests of truth mean that disagreements are simply unavoidable.

However, though we may be engaged in some debate or dispute within Christendom we can never forget that our calling as Christians must govern what we say and do.

If I could speak privately with some of the participants on both sides of both of the church disputes alluded to earlier, I would like to quietly repeat these cautions. Of course I have a viewpoint on both of these matters — the issues are important ones and I cannot suggest that everyone involved is somehow right. However, what will we have accomplished if we win the battle at the expense of our obedience to Christ? What a high price to pay!

The task of defining and defending the truth will never require us to forsake the *spirit of truth* in order to attain our goal.

Robert J. Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

## New editor appointed to Presbyterian Record

TORONTO — The Rev. John Congram, B.A., B.D., 51, minister of St. Mark's Presbyterian Church, Don Mills, Ontario, has been appointed Editor of the *Presbyterian Record*. The national monthly magazine is the official publication of The Presbyterian Church in Canada, with a circulation of 71,000. Congram's appointment was confirmed by the denomination's General Assembly earlier this month.

A native of Wingham, Ontario, Congram is a graduate of the University of Western Ontario and Knox College, Toronto. Since his ordination in 1962, he has served as minister at Biggar, Saskatchewan, Hamilton, Sarnia and Don Mills, Ontario. He is married and has four sons from 13 to 24 years of age.

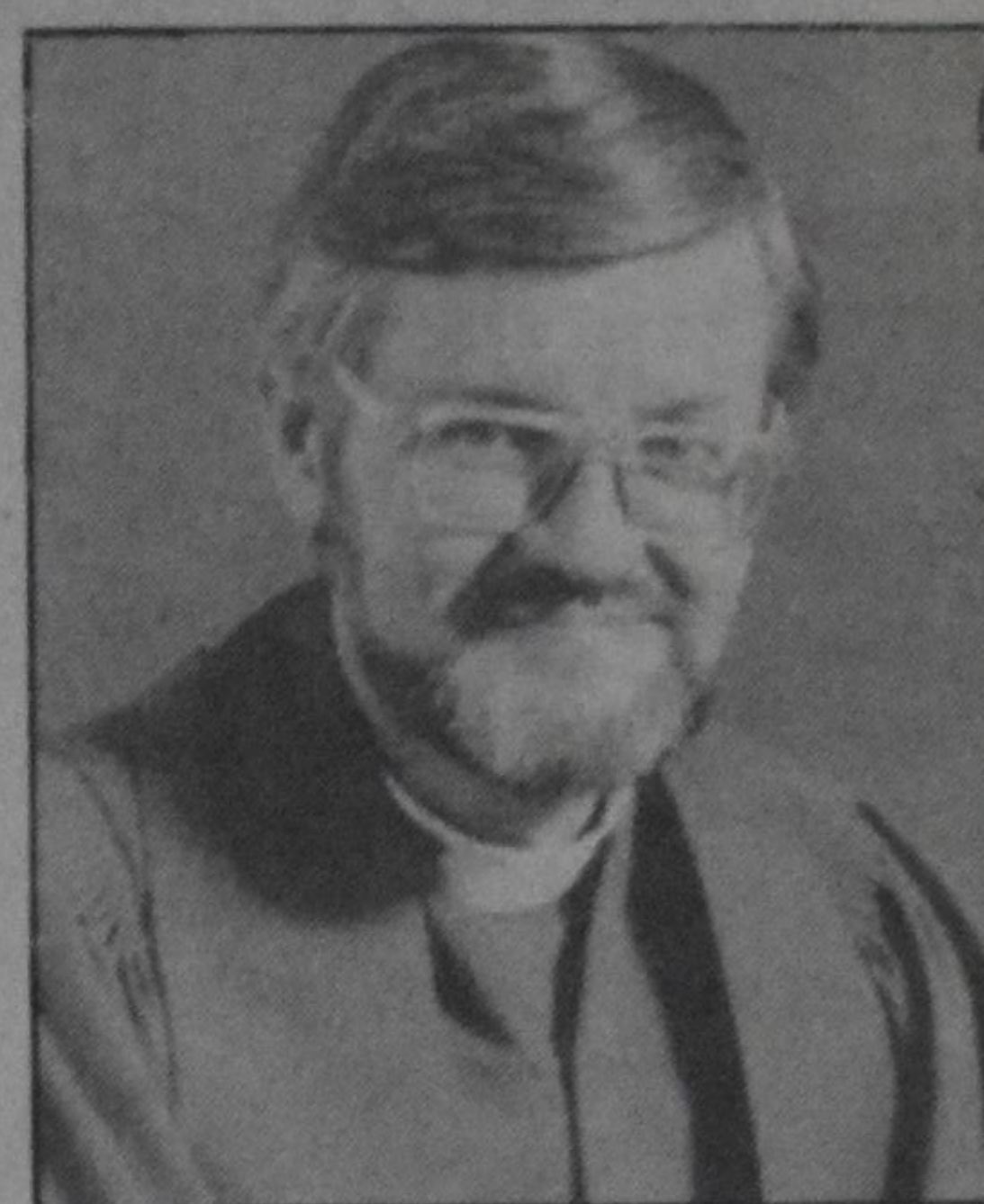


Photo: Presbyterian Record  
Rev. John Congram, recently appointed editor of the *Presbyterian Record*.

He succeeds the Rev. James Ross Dickey, who has returned to the pastorate after 10 years as editor of the *Presbyterian Record* to be minister at St. Andrew's Presbyterian Church in Stratford, Ontario.





# Family/Media



## Cinema Summaries

Marian Van Til

### Big Business

Rated PG  
Stars Bette Midler, Lily Tomlin  
Directed by Jim Abrahams

"Big Business" is a mundane and somewhat misleading title for this modern farce. It should have taken its title cue from Shakespeare as it did in its plot. It should have been called, *The Comedy of Errors*.

Sadie and Rose Shelton and Sadie and Rose Ratliff (two sets of twins) were born in the same hospital at the same time, in a little backwater town called Jupiter Hollow. They are (of course) mixed up by the attending nurse.

The Shelton's, who were only passing through Jupiter Hollow, live in New York City. Sadie and Rose take over their father's corporation when he dies. Rose (Lily Tomlin) is an animal-loving, mild-mannered wallflower for whom corporate business is drudgery. Sadie (Bette Midler) is ruthless, bitchy, greedy and totally self-absorbed — she runs the company.

That company is about to take over the furniture factory in Jupiter Hollow. What it really intends, however — because it's the most lucrative option — is to strip mine the entire area. That will spell death for the town.

Rose Ratliff (Tomlin) is a forceful woman of integrity who is about to set out for New York to combat the corporate takeover of her town and way of life. Sadie (Midler), her shallow but good-hearted sister, goes along not because of her concern for their town, but because of the lure of the bright lights in the big city.

It's inevitable that each pair of sisters, unaware of the existence of the other pair, should wreak havoc in the lives of those who know them — or *think* they know them. The familiar mistaken identity plot is given some interesting twists here and is indeed a "comedy of errors."

But the movie is not as funny as the hype that has surrounded it leads one to expect. Bette Midler is much more a stand-up comedian than an actor. All of her comedic film roles present essentially the same character with the same mannerisms, speech patterns and brassy brand of humour. (These current roles, however, considerably tone down her propensity for vulgarity.) She misses the opportunity to play on the subtle differences of her two characters in this film. Tomlin, however, does that extremely well. She does the far better acting job, but unfortunately, *Big Business* seems to be Midler's movie.

If you can appreciate farce as a dramatic form, you may like this film. Farce, by definition, has no profound truths to impart — in the midst of humorous confusion the good guys win, and that's that. (One suspects it is not a form that analytical Dutch Calvinists do well with.) For a taste of really well-wrought farce, skip *Big Business* and read Shakespeare's *Comedy of Errors*.



## small talk

Alice Los

## Musings by a minister's wife

This month it has been 38 years since I became a minister's wife. Soon, the Lord willing, I will be the wife of a retired minister, and I am looking forward to what I perceive to be a liberation of sorts. It has been a long term of duty (and very much a privilege) which spanned two continents and an era of changing ecclesiastical mores.

When my husband was ordained I did not know what to expect, nor, indeed, what would be expected of me. After half a lifetime, I'm still not always sure on either count. In those early days nobody even knew me by my first name. Using my Christian name would not have been considered proper.

At 20, I felt important. I was brimming with goodwill and eager to please. The sense of importance faded rapidly, brought into perspective by reality. Through long years the feeling of goodwill has shrunk and happily also expanded again. The desire to please was modified by experience. There were times when I rebelled against having to live in a "glass house." There were days when I enjoyed the attention. I have also been vulnerable and very much alone on occasion. But then, who hasn't? Besides, minister's wives are supposed to be self-sufficient!

I have made many mistakes, some of which I find hard to forget and forgive myself for. I have laughed and cried with countless people. I have kept many secrets. I've come to know true

heroes of faith. I have been jolted by terrible news as it was happening and kept prayerful vigils as my husband made his way to the scene. I've waited long hours for him to return from difficult missions while I pleaded with God for courage and wisdom on his behalf. As our family moved from place to place I have been grateful for a ready acceptance into each new fellowship of saints and I've been humbly touched by loyal friendships which have endured time and distance.

In time, but not nearly soon enough, I'm afraid, I learned to accept that "ministry" means "service" and I've tried to keep that in mind when my personal plans collided with a congregation's needs.

Soon, this will all be behind me. But as a bittersweet memory it will forever colour my life. Once again, I do not know what to expect. I would hope to become part of a congregation on my own merit. And I'm looking forward to serving my fellow believers as they all serve each other, on a more intimate, personal scale.

Perhaps I am one of a dying breed. Perhaps women younger than I am who have married preachers, wonder what all the fuss is about. But that is not what I observe. Therefore, as I pray for my future minister, I'll remember his wife, too.

Alice Los lives in Kemptville, Ont.

## Living in before marriage grows, but study shows it hurts marriage

MADISON, Wis. (EP) — Living together without marriages is becoming more common among today's young people, but a survey by two Wisconsin sociologists shows the practice lessens, rather than increases, the chances for a healthy marriage.

Of people married between 1980 and 1984, 44 per cent had lived with someone of the opposite sex before their first marriage, the study found, compared with 11 per cent of those marrying between 1965 and 1974.

Living together is often lauded as a method for discovering insurmountable incompatibilities before marriage. But the study of

13,000 people, conducted by Larry Bumpass and James Sweet of the University of Wisconsin in Madison, found that people who live together before marriage are twice as likely to be divorced within a decade as those who live apart before marriage.

The survey found that 25 per cent of cohabitating couples marry within a year, while 20 per cent break up and the remaining 55 per cent continue living together. After five years, the number of marriages has risen to 56 per cent, 39 per cent have ended their relationship, and five per cent continue living together.

Some researchers explain the high rate of divorce among

couples who have lived together before marriage with the theory that people who will decide to live together are more individualistic and less committed to traditional institutions. But Bumpass, who once shared that view, said he believes living together might directly contribute to a later divorce. "The partners have less claim on one another," he explained. "It may be that habits form in such a period that, when carried over into marriage, are not conducive to marital success."

According to the U.S. Census Bureau, there were about two million unmarried couples living together in 1986, about four per cent of all U.S. households. Though such living arrangements are becoming increasingly common, they are explicitly condemned by most Christian denominations, from Catholics to Protestants such as Lutherans and Methodists, to Evangelicals.

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News analysis

Why the U.S. giant can't control the Panama fly

Michael R. Geisterfer

Two years ago, if anyone had suggested that Panama would be the Central American country that in 1988 would pose the gravest crisis for the Reagan administration, the reaction would probably have been one of outright amusement.

That implausible scenario has, in fact, become the case and the only ones still grinning are those who revel in watching the U.S. sink ever deeper into the political morass that has made Central America their worst nightmare come true.

Since the late 1970s the U.S. has found itself between that proverbial rock and hard place as far as working out its foreign policy goes. Despite its best intentions (and massive economic clout) it saw Nicaragua's short revolution go to the rebel Sandinistas, and nothing the U.S. has done since then has been able to topple them from their admittedly tenuous perch.

That other revolution, the one that was supposed to have consolidated the efficacy of American foreign policy in the region, has become rather like a bomb exploding in ultra-slow motion. Neither the government in El Salvador, nor their Marxist opponents have made any significant gain in the past eight years. The war has been going on for only nine.

The U.S. has had a bad time of it in Central America, to say the least. No matter what it has tried to do in the region, its efforts have usually produced results opposite to that which was intended. And whatever it has done has invariably been decried as the wrong thing. They should have done something else, or better yet, nothing at all.

Thus, when the crisis first arose in Panama, it seemed like a heaven-send: here at last was something that could not possibly fail either politically or logistically. Getting rid of General Manuel Antonio Noriega was an irrefutably good thing to do. No one could claim here that the U.S. was

backing the wrong man. Noriega was too mean, his deeds too dastardly. It seemed like the Philippines all over again. All the stakes were covered.

Except one. Panama itself.

Might versus right

Midst all the furor of Noriega's indictment and the U.S.'s self-imposed mission to do something, somewhere along the line someone forgot to ask the nation of Panama what she thought of it all. This small oversight has proven to be catastrophic for the U.S.

Given the almost universal disdain that exists for drug dealers, one would have thought that Gen. Noriega's demise would be a foregone conclusion. The converse has, in fact, proven to be the case.

Not only has the notorious general emerged stronger and more formidable than ever, but the U.S. has been made to appear weak and ineffectual, a humiliated superpower scuttling off with its tail between its legs.

By all accounts, the U.S. has become what Richard Nixon 20 years ago predicted it would be: a massive superpower incapable of killing a fly, sort of the schoolyard bully overcome by a crisis of moral conscience.

Where once the motto "Might is Right" seemed to dictate the course of their foreign policy, their slogan today might be a more sobering: "Might is OK, but it



Top: U.S. troops on Panama manoeuvres. Right: General Manuel Antonio Noriega.



Photo: Aslak Aarhus - SIPA

doesn't necessarily get you what you want."

Indeed it doesn't. History has proven with unflinching regularity that brute force rarely achieves that which it sets out to. It only exacerbates an existing conflict and inflicts wounds that could take generations to heal.

The truth is that the Noriega affair is Panama's problem. If the U.S. is resolved to handle it in its own manner, then it will be taking from Panama the task which Panama ultimately must resolve herself. If the notion of "sin" is applicable to international relations, then this is the greatest that one nation can commit against another.

Gracious in defeat

On the other hand, there may be cause for optimism in all of this. Fifteen years ago, the U.S. probably would have invaded

Panama, if only to prove that their aggressive libido was still intact. Today it is conceivable for them to back down, a potential which, quite frankly, is commendable.

It might mean that the U.S. is perhaps starting to come to terms with the limits of its own power. If so, it is perhaps finally, slowly coming of age.

If all of this is a harbinger of things to come, the next decade might be marked more by the politics of frustration than intervention. Even so, it would be rather like that of a parent watching their child struggle towards independence. On the one hand, there is the feeling that it would be so much easier to do it for them, and on the other, the knowledge that it is precisely out of the struggle that growth and maturity are born.

Critics of Ronald Reagan's foreign policy will undoubtedly

have a hey-day if the U.S. does, in fact, back down and give Noriega what he wants.

Yet in the final analysis, courage will not likely be measured in how powerful the U.S. proved themselves to be, but how graciously they accepted this bloodless defeat.

Michael Geisterfer, a freelance writer who has spent some time in Central America, lives in Hamilton, Ont.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman  
Rev. Richard Stienstra  
Rev. Jack Vos, Reporter  
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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# Second-rate coffee shop

Bert Witvoet

I entered a coffee shop near Gore Park in Hamilton one cold wintry afternoon. The place was quite full. Most of the people sitting at the counter or at tables seemed to be from the poorer side of the income track. The clothing suggested Amity or Salvation and the grooming, yesterday. The waitresses were plain, a bit on the seedy side. This was no high-class restaurant I had wandered into to escape the cold.

As I was feasting on a coconut-coated doughnut and warm cup of coffee, I noticed an old man sitting one table over from me, right at the window. He was fumbling for something in a bag on his table. As he sat back again, he saw another old man outside shuffling past. He seemed to know him because he stood up and tapped loudly on the window. The other man looked his way, smiled and shuffled into the coffee shop.

"Nice to see you, Steve," he said as he walked to Steve's table at the window. He gently stroked Steve's head a few times, patted him on the shoulder and sat down opposite him. He had a lovely, kind smile on his face. His eyes were surrounded by wrinkles of joy.

"I have some pictures," Steve said.

"Do you? That's nice. Let me have a look at them, Steve."

Steve handed over three or four photographs. His aging hands were trembling as he reached across the table. "Aren't they wonderful?" the other man crooned in a polished way that hinted at an English accent.

A moment or so later the two were talking about someone that Steve had been waiting for. Then the other man got up again. "Just wait a little longer, Steve," he said with quiet concern in his voice. "Don't leave yet; she'll come." Then he walked over to Steve, whispered something in his ear, patted him on the shoulder,

said goodbye and shuffled out the door on to the sidewalk. As he walked past the window where Steve was sitting, he waved the upper part of his hand, head tilted and warm smile beaming at Steve.

For the five or six minutes the old man had taken to affectionately communicate with Steve, who appeared to be a simple-minded person, I

thought I was in heaven. Never before had I witnessed such uninhibited, gentle outpouring of brotherly love. It was as if Jesus had come into the coffee shop that cold wintry afternoon.

I was a little jealous of Steve. In fact, as I swigged my last bit of coffee, I wondered if I wasn't living on the wrong side of the track.

## Winter

*I feel cold, very cold!  
I miss the warmth of people,  
understanding, friendship,  
love as between brothers  
that still doesn't exist, except only in pieces.  
Man the machine horrifies me!  
because he feels without really existing  
and so my destiny and his  
is nothing other than the north  
that blows hurricanes;  
that destroys, doesn't edify, and slowly  
forges like this an uncertain future  
for mankind which longs to be happy  
and to live securely  
even if it is in the desert —  
where the rays of the Sun, so sincere,  
give all they have to the tired traveller.*

*I have ice on my hands,  
my feet and mind  
because the world in which I live  
is already dead!  
There is nothing but permanent winter.*

*My soul is cold  
because in my world there is  
no inner peace, no right aim  
that comes from Christ, the Lamb,  
who was sacrificed for me, arose,  
because it isn't the god of modern wisdom  
who has died, no! It is mine!  
He who was rich became poor  
He who is life itself also has died.*

*Without His love, His help and comfort  
the world and I are nothing  
but permanent winter.*

Juan M. Isais,  
Invierno Y Otros Poemas  
Published by Clie, Spain, 1975,  
translated by Frank Sawyer

# Heinz Gaugel: artist of r

Lini R. Grol

It can justly be said that Heinz Gaugel of Welland, Ontario, leave his colourful marks on this world; and not small marks either.

He's known as Heinz. If a stranger respectfully approaches him with, "Mr. Gaugel?", he grins and jokes, "I only answer to HEINZ." So "Heinz" it is, to one and all, students, teachers or visitors.

Heinz' studio is on the top floor of E.L. Crossley Secondary School in Welland, with a glorious view of the Niagara Peninsula.

All around the studio is an ever-growing display of his plans. On the floor is a future stained glass window. One wall contains a more than twice-lifesized figure of a strong Christ in sepia; there's a cartoon for a mural for another church. On the desk and another wall are designs for round windows or plaques, sculptures and reliefs.

The disorderly display is even more dazzling than the artistic display in the art gallery downstairs.

Heinz is artist-in-residence for the E.L. Crossley's Art Centre. Students from Niagara South Board of Education schools are bused in to the Arts Centre to be introduced to the various artists. Heinz Gaugel is one of their favourites.

Hardly aware of the importance of this grey-bearded gentleman, they crowd around him as he shows them around the art gallery, then leads them through the halls past his murals and up to his studio.

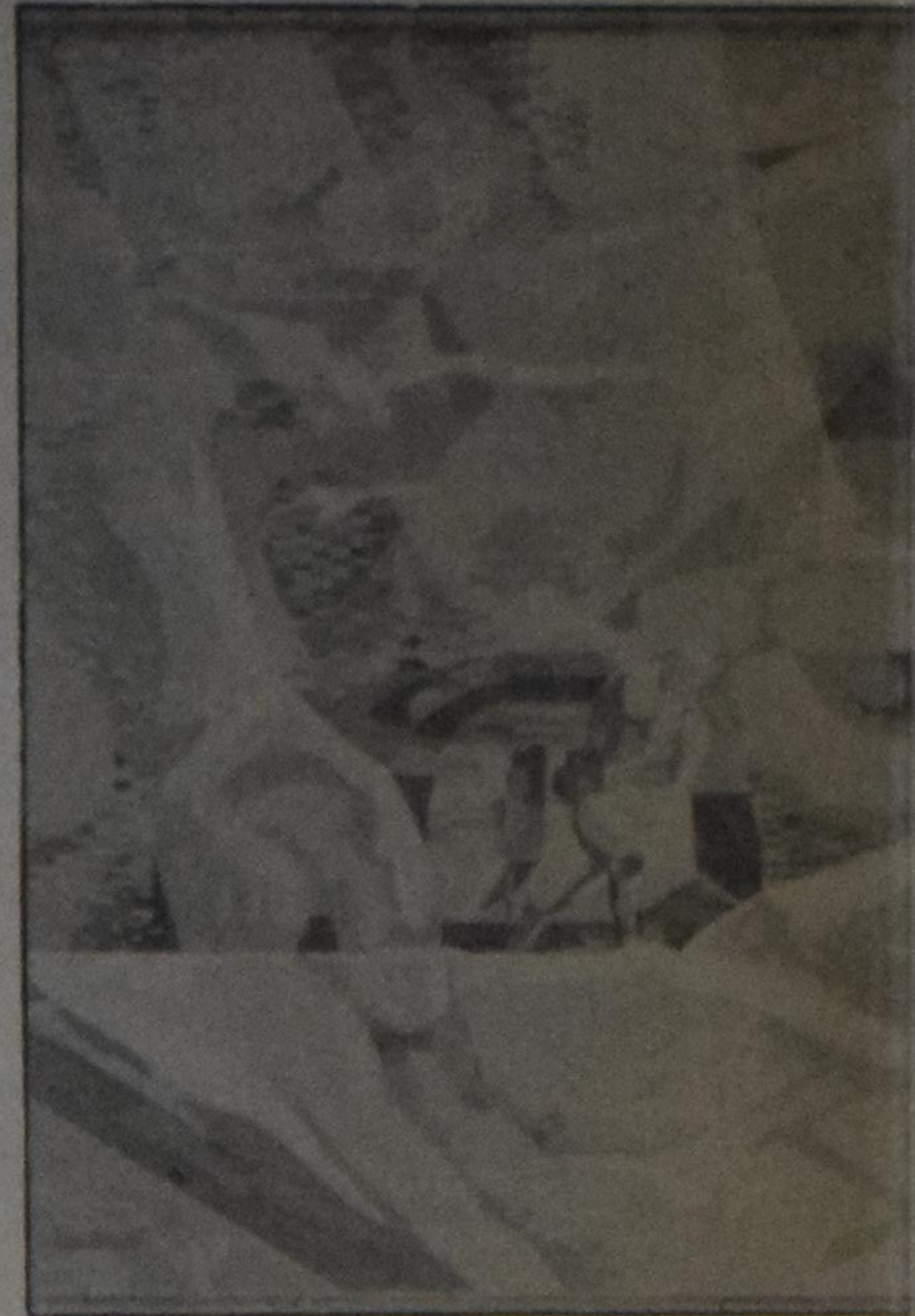
The small ones reaching for his hands as he guides them around, he points out details they might otherwise overlook.

His blue eyes twinkle behind his glasses as he tells them the funny stories for the picture books he has created. Patiently he listens and smiles encouragingly as the smaller children laboriously stammer their questions about his work.

Heinz answers the little ones just as seriously as he would their teachers or other adults in his audience. He is used to visitors who come by the busload to see his work here after they have seen other works of his in their neighbourhood schools, churches or other buildings.

In St. Catharines, the members of the St. Julia Church will show you proudly the windows created by Heinz Gaugel, and in Welland the shoppers often pause to marvel at the giant mural on the Seaway Mall, depicting the history of the St. Lawrence Seaway.

Tourists passing by E.L. Crossley often stop their cars to stare at the huge, education-related mosaic covering a massive wall of the school.



Top: A section of Heinz's mural on the area school where he is artist in residence Church in Dunkirk, N. Y., one is startled cross, seen as a light, shadowy image be sitting around the table. Below: each year Mall mural which depicts the history of



Many people don't know that inside the school, many more artworks can be seen by this and other versatile artists.

## A variety of liturgical art

One of Gaugel's modern sculptures stands in Welland in the front of Sunset Haven, a senior citizens home. For a church in Lackawana, New York, Heinz made stained glass windows and painted murals. The members of the St. Hyacinth Church in Dunkirk, N. Y., take pride in the mosaic he made for their church. And those are only a few of the works Gaugel has created.

The mosaic mural in St. Hyacinth's is deeply moving. Entering the church, one is startled by the large figure of

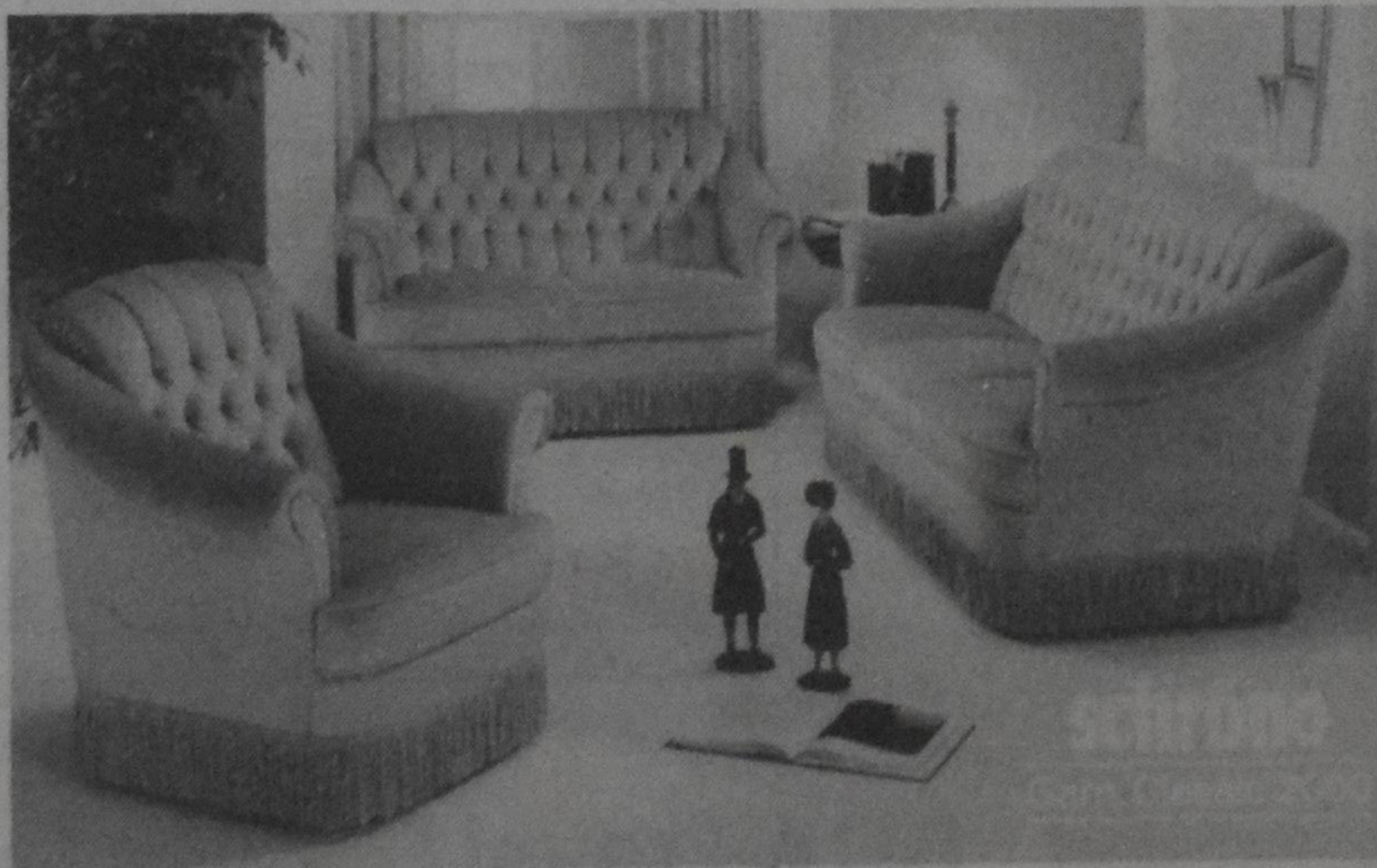
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# many colours



Photos: courtesy Heinz Gaugel

facade of E.L. Crossley, the Niagara-  
e. Upper right: entering St. Hyacinth's  
d by the large figure of Christ on the  
hind the strong colours of the disciples  
ar bus loads of tourists view the Seaway  
the St. Lawrence Seaway.



Christ on the cross, seen as a light, shadowy image behind the strong colours of the disciples sitting around the table. Christ's arm stretches out over the table, as if to embrace all humanity.

Heinz Gaugel is adept at superimposing and interweaving symbols and figures to give his pictures deeper meaning.

He shows the disciples sitting in prayer, superimposed on the larger, dying Christ on the cross. We look and wonder. Is this the Last Supper or is it that other supper when the risen Christ returned to his disciples? Here, as in all the Last Supper murals by Heinz Gaugel, the living Christ is centred right above the altar. But what moves us is this Christ's inner

glow and joyful face. This risen Christ emanates eternal joy, which we his people can experience.

Heinz Gaugel gives dimension and meaning to his work. He expresses his philosophy about Christ and his death by crucifixion. "If Christ had been only a man, then the crucifixion would have been only an execution, but it is the risen Christ who makes the difference, for his resurrection

gives us hope for eternity."

In Gaugel's pictures, Christ looms in the centre. He pictures a Christ known to Christians in every denomination. Therefore, it's not surprising that he has been asked to create murals for various Christian churches and communities, in the U.S. as well as Canada.

Due to his years living in an Amish county in Pennsylvania, Heinz was assigned to make a 250-foot-long mural depicting

the history of the Mennonites, Hutterites and Amish. The mural has been several years in the making but will soon be finished. In between, Heinz designed a 101-foot high stature of Christ for a church in the U.S., which due to lack of money was never made.

## Bauhaus background

Heinz Gaugel was born in Germany in 1927. He started out as a student in stage and industrial design but went on to work in the accounting department of a factory producing work for the famous Bauhaus "school."

When the factory managers discovered his creative talents they moved Gaugel to the art department where he worked and was influenced by the famous Bauhaus artists.

In 1951 Heinz Gaugel landed in Montreal and later moved to North Bay where he worked as art director for the local T. V. station. As can be expected, in his spare time, he painted.

Word got out, and he was asked to paint a 10 x 25-foot mural for the North Bay newspaper, *The Nugget*. For this work he received the princely sum of \$125. The mural is now worth far more.

Gaugel likes religious themes and has studied them extensively. And at the last

count he had created five "Last Suppers," each in a different media. Like any good artist, he is constantly studying new developments in the creative arts and is eager to try new methods. He has worked in oil, graphite, watercolours, frescos, stained glass and has sculpted and created mosaics and Byzantine art.

Gaugel's German background can be seen in his oil paintings, especially in those illustrating German folklore and in the vividly coloured, witty picture books he wrote and designed.

The staff and students at E.L. Crossley speak highly of Heinz Gaugel who is generous with his time, talent and advice.

When the awed viewer expresses his or her admiration, Heinz Gaugel smiles, shrugs and says calmly, "It's my work," as if that says it all. Maybe it does.

*Lint Grol lives in Fonthill, Ont.*

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# AN OPEN LETTER TO THE CHRISTIAN REFORMED CHURCH IN CANADA

*Dear Brothers and Sisters in Christ,*

In our Reformed community we have a unique organization which has worked determinedly and patiently, often behind the scenes, with Canada's leaders to promote biblical justice. **Citizens for Public Justice**, more commonly known as CPJ, is 25 years old.

In this 25th Anniversary year, CPJ is involved in many discussions and meetings at federal and provincial levels with cabinet ministers, senior policy advisers, caucus leaders and MPs from all parties. The work would undoubtedly arouse more support if so many of these meetings and discussions were not private and confidential. Many of the issues need to be handled delicately, such as full justice for alternative schools, life-sustaining alternatives to abortion, fair treatment of the poor, a more just taxation system as well as true justice for Canada's native peoples.

We praise God for the work accomplished and for the greater awareness that CPJ has raised for public justice. We are thrilled and thankful to God for the new open doors He provides for our public witness through CPJ. As our deacons and CRWRC alleviate immediate needs, so CPJ challenges the structures that allow and create these huge social problems. We need to face both dimensions. Both areas need our generous support.

In order to meet the challenges which God is laying before us, CPJ must expand its financial support. Rather than spend its limited energy on promotion and the raising of funds, CPJ has been working hard to provide Christian direction for Canada. This will not continue unless we mutually support it.

CPJ must continue to exist. To raise its \$450,000 budget, CPJ needs our encouragement and financial support. We take this means to urge our deacons to schedule one or two offerings a year. We plead with our families and working singles to become members with a minimum annual \$50 contribution. CPJ in turn will provide you with information on the issues with which it is involved. Thus this open letter to all.

We beg you to pray daily for CPJ. Ask God to give CPJ wisdom, patience and a vision of what He wants for Canada. Pray that our leaders remain open for Godly advice and direction.

This is directed to you and the church as a call for help. Members, deacons, elders, pastors, please respond. Use the attached form to let CPJ know what it might expect from you personally or corporately.

*Most sincerely yours in Him,*

**Rev. Kenneth A. Baker, Hamilton, ON**  
**Rev. Robert De Moor, Langley, BC**  
**Rev. Henry Jonker, Victoria, BC**  
**Rev. James Joosse, Kentville, NS**  
**Rev. John Kerssies, Ottawa, ON**  
**Rev. Nicholas B. Knoppers, Edmonton, AB**  
**Dr. Remkes Kooistra, Waterloo, ON**  
**Rev. Jacob Kuntz, Kitchener, ON**  
**Rev. Henry Lunshof, Mississauga, ON**

**Rev. Derk Pierik, Toronto, ON**  
**Rev. Paul De Stadt, Barrie, ON**  
**Rev. John D. Suk, Sarnia, ON**  
**Rev. Carl D. Tuyl, Kingston, ON**  
**Rev. William C. Veenstra, Mississauga, ON**  
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- ☐ We pledge to pray regularly for CPJ.
- ☐ Please send more information, including budget details

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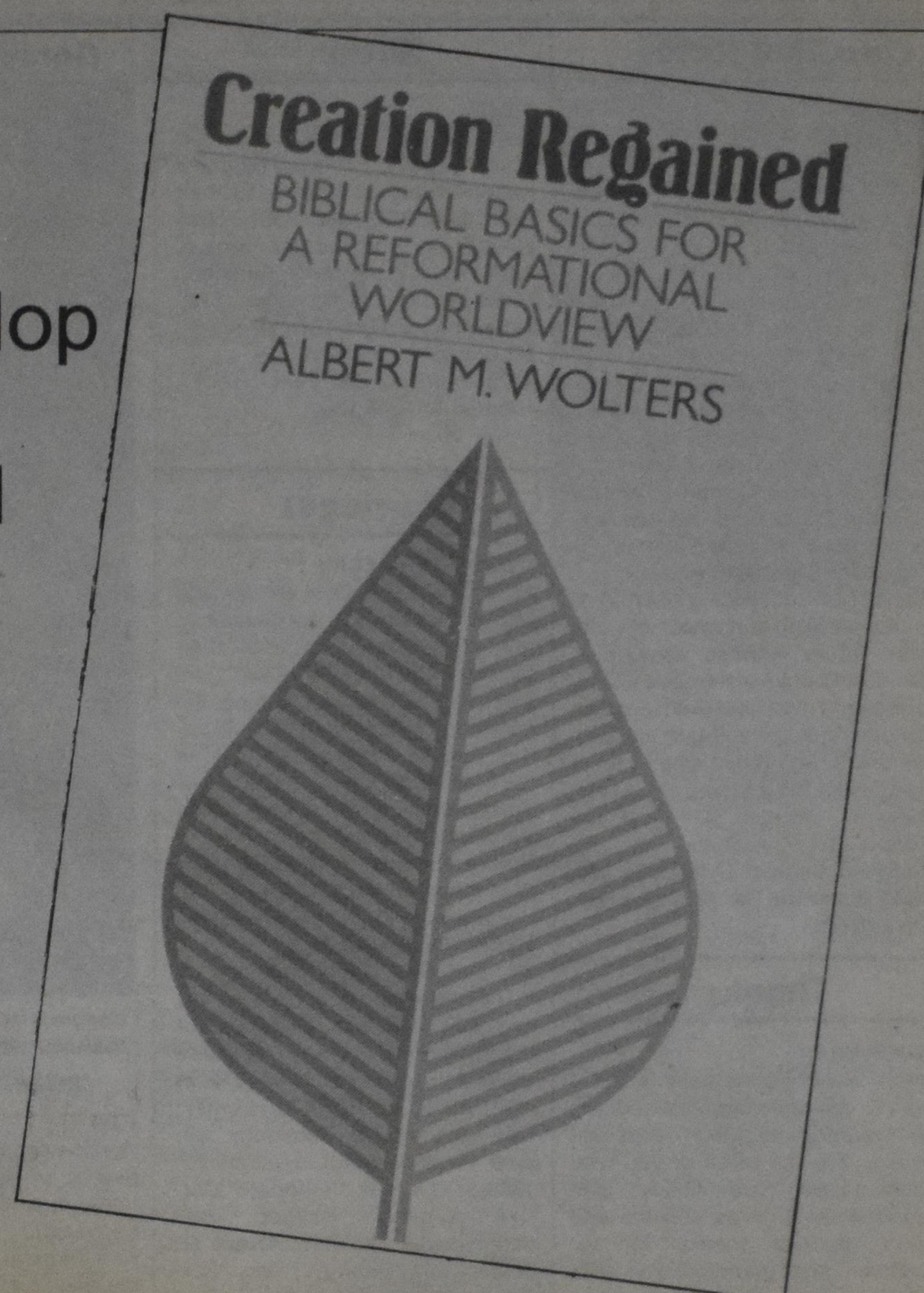
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## Books



## Develop your world view



**The Transforming Vision: Shaping a Christian World View**, by Brian J. Walsh, J. Richard Middleton. Downers Grove, Illinois: InterVarsity Press, 1984. 214 pp., \$9.95. **Creation Regained: Biblical Basics for a Reformational Worldview** by Albert M. Wolters. Grand Rapids: Eerdmans, 1985. 98 pp., \$11.75. Reviewed by Thomas Oosterhuis, campus chaplain at the University of Alberta.

These books are about world views: "The comprehensive framework of one's basic beliefs about things" (Wolters, p. 2); "a world view provides a model of the world which guides its adherents in the world." (Walsh, Middleton, p. 321)

Both come out of the Reformed tradition, particularly as articulated in the Institute for Christian Studies in Toronto. Walsh and Middleton, as former ICS students, acknowledge a heavy indebtedness to Wolters and his former colleagues at the Institute, so it comes as no great surprise that the books are very similar in the kind of vision which they express.

There is, however, a good deal of difference in the scope and style of the books, as well as in the audience for which each is written. Walsh and Middleton are aiming at a broad, evangelical audience, as becomes evident in the particular issues which receive emphasis in unfolding their understanding of what all is involved in a world view. Their book is more "user-friendly" and consciously

builds bridges to the kind of thinking which so self-consciously desires to examine and build on a biblical view of the world and living.

If you are just beginning to think about what a biblical world view means for understanding and living life in God's creation, I would advise you to read Walsh and Middleton's book first and then move on to the more technical work of Wolters.

### Wolters on creation-fall-redemption

Contrary to the suggested reading order, I would like to comment first on Wolters' work, since it is a more traditional and basic presentation of the thinking that has taken place about world view. Wolters' book, after an introductory chapter in which he defines world view and its importance, follows the pattern of "creation, fall and redemption" as the basic framework of expressing a biblical view of life. Each of these "redemptive-historical" categories is treated in a complete chapter.

Running through this discussion and receiving special treatment in a final chapter is the use of the analytical categories of "structure and direction." "Structure" allows us to ask the question of what God created and how He created. "Direction" allows us to ask what we have done with God's creation, how we have responded to God's gifts and call.

Wolters' clear articulation of these categories enables us to break through some of the misconceptions which have

handicapped believers in their dealing with creation, both in experiencing our creatureliness and in the more disciplined study of creation in science. Believers are liberated to approach creation positively, with hope rather than fear, because they are part of and are dealing with God's creation to which He has remained faithful.

Nevertheless, it is possible to use God's creation and to act within it obediently and disobediently, in accordance with God's purposes or resisting them. "Because [Christians] believe that creational structure underlies all of reality, they seek and find evidence of lawful constancy in the flux of experience, and of invariant principles amidst a variety of historical events and institutions. Because they confess that a spiritual direction underlies their experience they see abnormality where others see normality, and possibilities of renewal where others see inevitable distortion. In every situation, they explicitly look for and recognize the presence of creational structure, distinguishing this sharply from the human abuse to which it is subject." (Wolters, p. 73)

This is tremendous encouragement to believers to be alive and active in God's creation. If there is any danger in the use of these categories, it would be in the temptation to identify the structures with inherited views of creation, the *status quo*, with what is historically the best known. The traditional role of women in society might be a case in point, as well as the prevailing

view of the nuclear family.

### Discomfort with the word "law"

One finds in this book the traditional emphasis on the sovereignty of God and the use of the word "law" to describe the sovereignty of God in practice. In an age of confusion and radical change, one may rejoice in the heart of this discussion and its encouragement to recognize a normativity to life rooted in God's lordship over and faithfulness to his creation.

I sense some discomfort in the use of the word "law," which Wolters uses only because, in his opinion, it has less baggage than alternatives which he suggests. I share this discomfort, although the only alternative which I can suggest is to return to the Hebrew word, *torah* and to try to retranslate it without the Greek baggage it received when it was first translated. The word can serve, as long as it does not hide the dynamic relationship which God maintains with his creation. Wolters' intent is to convey the beautifully strong confessional basis for working and living in a world in which God is faithful and reliable and in which we as humans are called to act responsibly and sensitively.

### Traditional Reformed thinking at its best

This book lays out well a framework of traditional Reformed thinking at its best, and as a result is helpful in bringing order and understanding into our contemporary approaches to life. One can hardly expect a

small book to deal comprehensively with all of the problems one faces in life today, but there are enough gems in the book to provide encouraging cues.

For instance, the remarks on spiritual discernment on p. 29ff. are helpful in dealing with the desire of many to know the particular will of God for our lives. A search for God's will means a responsible working with the general parameters which God provides for us in the scriptures.

Also the "structure-direction" distinction applied to the discussion of total depravity on p. 47, in which it is clear that "total" means that sin has reached into all corners of creation, will be helpful to the student who is still asked in the classroom to mouth concepts such as "blank slate"

Continued on page 20 ...



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	<b>Marriages</b>	Congratulations to Geertruida and Hendrik Stronks who will celebrate their 55th wedding anniversary, D. V., on July 13, 1988.		
<b>Thanks</b>	<b>DOST-MAKOWECKI:</b> Mr. and Mrs. Bert Dost and Mr. and Mrs. Bill Makoweci are pleased to announce the marriage of their children BERTRAM GRANT and DONNA LEE. The Lord willing, the ceremony will take place on Saturday, July 16, 1988, at 1:30 p.m., in the Maranatha Chr. Ref. Church of Edmonton, Alta. Rev. Arie VandenBerg officiating. Future address: #112 12925 - 101 St., Edmonton, AB T5E 4E8	Aalten, Gld.                      Iron Springs, Alta. 1933                                      1988 "Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful." (Colossians 3:15) And thankful to the Lord we are, as children, for Mom and Dad's 55th wedding anniversary, which we hope to celebrate, D.V., on July 13, 1988. May the Lord continue to bless them with his faithfulness every new day.	1963                      June 12                      1988 With joy and thanksgiving to our Lord, we are happy to announce the 25th wedding anniversary of our parents,  HARRY and JOANNE DE VRIES (nee Brouwer)  With love and congratulations from your children: Jim — Hamilton Brian Julie Stuart Marcia — at home We wish to celebrate this happy occasion with an open house on July 9, from 7-9 p.m., at the Dresden Chr. Ref. Church. Best wishes only, please. Home address: R.R.#5, Dresden, ON N0P 1M0	Sneek (Fr.)                      Harrow (Ont.) 1938                      July 16                      1988 "Your word is a lamp to my feet and a light for my path." (Psalm 119:105) With joy and thankfulness to God, we are happy to announce the 50th wedding anniversary of our parents and grandparents,  DIRK and JOUKJE HERREMA (nee Stok)  With love from your children and grandchildren: Janet & Earl Sipkens — Clearwater, Ont. Richard, Keith, Jennifer Annette & John Holtrop — Keswick, Ont. John, Tammy Harmen & Grace Herrema — Keswick, Ont. Drew, Lorne Open house to be held on Saturday, July 16, from 7 to 9, at the Essex Chr. Ref. Church, Essex, Ont. Home address: R.R.#3, Harrow, ON N0R 1G0
<b>BOORSMA:</b> What a wonderful experience it was to celebrate our 60th wedding anniversary with good friends and family. Thanks to all of you who came to our "open house" with good wishes, cards, flowers and gifts. Special thanks to our children and grandchildren who worked so hard to make it a memorable and beautiful occasion. Our heartfelt thanks, too, to those dear old friends who brought back so many memories with their cards and letters via the mail. We shall truly cherish the memories that were made on this day. Thanks be to our heavenly Father for making all this possible. Antje and Meindert Boorsma.	<b>HEERINGA-ENGELAGE:</b> Mr. and Mrs. John Heeringa of R.R.#2, Blackstock, Ont., and Mr. and Mrs. Hilbrand Engelage of Whitby, Ont., would like to announce the wedding of their children TERESA LORRAINE and ROBERT HILARY. Deo volente, the ceremony will take place on Saturday, June 25, 1988, at 11 a.m. in "Rehoboth" Chr. Ref. Church, Scugog Rd., Bowmanville, the Rev. Ronald G. Fisher of "Hebron" Chr. Ref. Church, Whitby, officiating. Gen. 3:24. Future address: 284 Ormond Dr., Oshawa, ON L1K 1W9	<b>GEERTRUIDA and HENDRIK STRONKS</b>  Congratulations and love from: John & Irene Stronks — Calgary, Alta. Dick & Ina Stronks — Picture Butte, Alta. Ben & Sandra Stronks — Iron Springs, Alta. Alice & Henk Brouwer — Picture Butte, Alta. Dinie & Roelof Scholten — Picture Butte, Alta. Henk & Rose Stronks — Picture Butte, Alta. Willemien & Henry Slomp — Picture Butte, Alta. Anne & Garry Withage — Lethbridge, Alta. Bill & Alina Stronks — Iron Springs, Alta. JoAnne & Doug Montgomery — Calgary, Alta. Mary Ann & John Horlings — Smithers, B.C. 49 grandchildren and one great-grandchild. Open house will be held, D.V., on Wednesday, July 13, 1988, from 7-10 p.m., at the Iron Springs Chr. Ref. Church Fellowship Hall. Best wishes only, please! Address: Box 157, Iron Springs, AB T0K 1G0		
<b>VANDER BOON:</b> We would like to take this opportunity to thank all those who sent cards, flowers and congratulatory messages to make our 50th wedding anniversary such an unforgettable day. A special thanks to our children for organizing the event. Above all, we give thanks to our heavenly Father for having spared and blessed us so richly in all those years. Jan and Aafke van der Boon	<b>RUMPH-VANDERWEES:</b> With joy and thanksgiving Mr. and Mrs. Hilbert Rumph of Drayton, Ont., and Mr. and Mrs. Harry Vanderwees of St. Germain (Winnipeg) Man., announce the forthcoming marriage of their children, JACQUELINE ELIZABETH and RONALD GLENN. The ceremony will take place, the Lord willing, on Friday, July 15, 1988, at 3:30 p.m., in the Drayton Chr. Ref. Church. Rev. Timothy J. Berends of Winnipeg officiating. Future address: 330 Dunbeath Ave., Winnipeg, MB R2K 0H1			
<b>VANDER VEER:</b> We, Jacob and Anna Vander Veer of Cornwall, Ont., with our children and their families would like to thank all those who, on our 50th wedding anniversary, sent their good wishes. Expressed in so many different ways, you have touched our hearts deeply. And we say: To God be the glory, great things He hath done!	<b>For Sale</b>			
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<b>Wanted</b>	<b>Wanted</b>	1963                      June 15                      1988  ANDY and DIEK BINNEMA (nee Doorduyn)  We are happy to announce the 25th wedding anniversary of our uncle and aunt. May God continue to bless them in the years ahead. With love from the nieces and nephew of the Hofstede family. Home address: 2150 Bromsgrove Rd., Apt. 1009, Mississauga, ON L5J 1P5		
<b>Christian Labour Association of Canada</b>  is seeking <b>LOW-INTEREST LOANS</b>  to finance its new office building in Mississauga, Ont. short term loans (less than 1 year)                      6% per annum one to three years    7% per annum long-term loans (4 years or more)                      8% per annum  For more information, contact: <b>C.L.A.C.</b> <b>821 Albion Rd., Rexdale, ON M9V 1A3</b>		<b>Accommodations</b>  Female person wanted to share a house in Toronto with three others. Phone (416) 461-1839.		
		<div><div><div>S'Gravenzande 1938  July 7  PSALM 139: 9 &amp; 10 "If I rise on the wings of dawn, if I settle on the far side of the sea. Even there your hand will guide me, your right hand will hold me fast."  With joy and thanks to the Lord, we hope to celebrate the Fiftieth anniversary of our parents and grandparents,  LEENDERT and HENDRIKA ROOS (nee NIEUWENHUIZEN)  Congratulations with love from your children and grandchildren:  RICHARD &amp; NELLIE ROOS — Brighton, Ont. Michelle, Richard, Sarah  WILLEM &amp; ROELIE ROOS — Brampton, Ont. Ronald, Elaine Roos &amp; Dan Conway  KEES &amp; RIKI VAN EKRIS — Veenendaal, The Neth. Alina, Kees, Lenard  LEONARD &amp; JENNY ROOS — Brampton, Ont. Melinda, Leonard, Jennifer  GEORGE &amp; LUCY ROOS — Brampton, Ont. Kimberley, Lorianne, Jeffrey, Christina  AREND ROOS &amp; DARLENE HENDERSON — Brampton, Ont.  Holland Christian Homes 7900 McLaughlin Rd. S., #HT107 Brampton, ON L6V 3N2  Reception for friends and wellwishers to be held at Holland Christian Homes in the Trinity Recreation Centre on Saturday, the 9th of July, 1988                      2 p.m. to 4 p.m.</div></div></div>		



Anniversaries

1963 June 29 1988  
HARMEN and HENKA BANDSTRA  
(nee Dykstra)  
To Mom and Dad:  
Your children would like to congratulate you on your 25th wedding anniversary — congratulations!! We also thank God for blessing you, and wish you many more. You are special to all of us.  
From your family:  
Owen & Patricia Bandstra  
Andrew & Janet (Bandstra) Driese  
Jim Bandstra  
John Bandstra  
Wedding text: "But the eyes of the Lord are on those who fear him, on those whose hope is in his unfailing love." (Psalm 33:18)  
Home address: R.R.#1, Nestleton, ON L0B 1L0

OPEN HOUSE  
JOHN and SARA DUTHLER  
are home in Sauble Beach again. They would like to invite you to an open house in honour of their 50th wedding anniversary, the actual date of which was Jan. 6, 1988. The open house will be held on Saturday, July 9, from 2-4 p.m., at the Holiday Inn, 950 6th St., Owen Sound.

1963 June 28 1988  
With thankfulness to God for his grace and faithfulness, we rejoice in the 25th wedding anniversary of our parents,  
BILL and NELLIE ELISEN  
(nee VanderKruk)  
Lorraine  
Karen & Tim Bakelaar  
Jared  
Rob & Carol Ann Post (fiancee)  
Marsha & Dave Timmerman (fiance)  
Susan  
Doug  
Sheri-Lynn  
Jamie  
We welcome you to a social evening, D.V., July 2, 1988, at 7:30 p.m., at the Kurtzville Community Centre.  
Best wishes only.

1953 June 26 1988  
Sleen, Drayton,  
The Netherlands Ont.  
ALICE and TONY SPALING  
The children and grandchildren invite all friends to an open house at their parents' home in Drayton, on Saturday, June 25, from 2-4 p.m. to join with them in the celebration of their parents' 35th wedding anniversary.  
Harry & Trudy  
Melisa, Michael  
Al & Frances  
Ryan, Sonya, Julia  
Charlie & Lorrie  
Nicole, Nathan  
Andy  
Ray & Audrey (girlfriend)  
Home address: General Delivery, Drayton, ON N0G 1P0

The Vanderburg children give great praise to God for their parents,  
HERMAN and BETTY  
who celebrate 25 years of marriage on July 6, 1988.  
You are cordially invited to a reception on July 2, from 2-5 p.m., at First Chr. Ref. Church, Calgary, Alta.  
There will be a short program commencing at 3:30 p.m.  
Madelene  
Roland  
Ian  
Geoff  
Mark  
Marieka

For Rent  
Modern 2-bedroom farmhouse for rent in Caistor Centre. Available Aug. 1, 1988. Call (416) 957-7476.

Obituaries

"The Lord is my light and my salvation." (Psalm 27)  
On May 26, God took home our husband, father and grandfather, who was in his 83rd year,  
JOHANNES BONTIUS  
born in Dedemsvaart, May 10, 1906. Loving husband of Lutske (nee van der Veen).  
Father of:  
Gerry & Mary Bontius — Rexdale  
Ineke Groombridge — Port Coquitlam, B.C.  
Betty & Harold de Haan — Hamilton  
Piet & Immy Bontius — Trenton  
Margriet & Gerry Hoogstad — Cedar Mills  
Herman & Patricia Bontius — Palgrave  
Johannes Bontius — Rexdale  
Tineke & Glenn Ruppel — Oakville  
Judith Bontius — Rexdale  
Predeceased by daughter Tryntje. He was Opa to 22 grandchildren. He will be missed by all.  
Funeral service took place Monday, May 30, 1988, the Rev. H. Praamsma officiating.  
14 Muncey Ave., Rexdale, ON M9W 3W1

On June 7, 1988, the Lord took unto himself our dear sister and aunt,  
AGNES DEEN  
(nee Mooibroek)  
Psalm 121.  
John & Pauline Mooibroek — London  
G.J. Buit — Zwolle, The Neth.  
Ann & Cor Van Vliet — Norwich  
Frieda & Henry Vander Molen — St. Catharines  
Fred & Margaret Mooibroek — Winnipeg  
Arthur & Theresa Morbrook — Brantford  
nieces and nephews.  
Interment Drayton Cemetery, June 10.

Classifieds continued on next page ...

Vacations

Eastern Ontario  
A vacation, weekend or trip in beautiful and historic Eastern Ontario?  
For bed and breakfast stay with us, at our 1825 grey stone farm house. We are approximately a 1-hour drive south of Ottawa "The Nation's Capital," a 10 min. drive from the 401 highway, and the Iroquois Locks on the St. Lawrence River. Upper Canada Village & Fort Wellington, Prescott, are 20 min. away. The 1000 Islands and Old Fort Henry are within driving distance for 1-day tours. Several beaches and golf courses are nearby.  
Call (613) 652-4241 or write  
Gerry & Johanna Westervelt  
R.R.#2  
Brinston, ON K0E 1C0

SANDY BAY COTTAGES  
RICE LAKE  
Come join us!  
Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.  
15 modern housekeeping units, fully equipped. Ten newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.  
Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, activities for all ages, rec. hall, store, boats, motors, bait and licences.  
Write or phone for our brochure and newsletter  
ART & SUE BREEZE  
R.R.#1  
HASTINGS, ONTARIO K0L 1Y0  
705-696-2951

Obituaries

The God of all grace, in his infinite wisdom, called home our beloved friend,  
SIEBREN DE JONG  
after he had suffered for a while, to his eternal glory in Christ Jesus. May that be the comfort to his family and to us, his friends, as we sadly miss him.  
Gerrit & Ieke de Jong  
Jan & Mona Groenewoud  
Wiebe & Roelofke de Jong  
On May 26, 1988, our dear father grandfather and great-grandfather,  
JAN PIERS  
passed on to heavenly glory. He became 93 years old. He was predeceased by his loving wife, Elizabeth Stuive, in September 1985. He will lovingly be remembered by us all.  
Hilda & Ben Bolt — Delta, B.C.  
Klaas & Tilly Piers — Neerlandia, Alta.  
Anna & Andy Folkerts — Chilliwack, B.C.  
18 grandchildren and 25 great-grandchildren.  
5111 Central Ave., Delta, B.C. V4K 2H1

Accommodations

One-bedroom apartment for rent, available July 15. Located on the south side of Chatham in a quiet residential area, close to Chr. Ref. Churches and schools. If interested, please call (519) 354-8981 after 6 p.m.

Vacations

RICE LAKE  
Like fishing the big ones? Fully equipped large modern house-keeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place.  
Write or phone for brochure:  
Lang's Resort  
and Campgrounds  
R.R.#3, Box C, Roseneath, ON  
K0K 2X0  
Phone: (416) 352-2308

ANNA'S INN  
Your vacation home in Holland, centrally located in the Betuwe.  
Reasonable rates.  
We speak English.  
Write/phone for your reservations:  
ANNA'S HOEVE  
Ravenswaaysteeg 16  
4119LS Ravenswaay  
The Netherlands  
Tel. No. 011-31-3452-222

Obituaries

On June 15, 1988, the Lord called home unto himself our beloved mother and grandmother,  
JOHANNA CORNELIA SPIERENBURG  
in her 78th year.  
She was the wife of the late Hendrik Spierenburg.  
Mom lived with full assurance and conviction the words of Lord's Day 1 of the Heidelberg Catechism. Lovingly remembered by her children:  
Nick & Ria Schaafsma — Shelburne, Ont.  
Elly Spierenburg — Hoofddorp, The Netherlands  
Harley & Donna Spierenburg — Milton, Ont.  
and seven grandchildren  
The funeral service was held on June 20, 1988, in the Chr. Ref. Church, Orangeville, with the Rev. F. Heslinga officiating.  
Correspondence address: R.R.#1, Shelburne, ON L0N 1S0

Personals

Christian single lady, 24, wishes to correspond with or meet serious young man. Please write to file #2498, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9  
Wanted for adoption by a loving couple, husband Chr. school teacher, a child, 2 to 5 years old, any race, any colour. Apply to file #2497, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9  
Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:  
SUSTRING, Johannes, geboren op 26 februari 1908 te Leeuwarden. Heeft mogelijk zijn naam veranderd in SUSTING en is van beroep arts. In de zestiger jaren was betrokkene woonachtig in Louisburg, Nova Scotia.  
Consulate-General of The Netherlands  
1 Dundas St. W., Suite #2106, Box 2  
Toronto, ON M5G 1Z3  
Tel: (416) 598-2520

Help Wanted

Obituaries




Mark 5:41  
On May 25, 1988, in a tragic car accident,  
KRISTINA MARIE VAN ESSEN  
was called home to her Lord at the age of 11. She is survived by: Her parents, Bert and Bertha; her two sisters, Angela and Carolyn, and her baby brother Stephen. Her grandparents: Herman and Aaltje Stolte, Rocky Mountain House, Alta., Johanna Van Essen, Edmonton, Alta.  
Her aunts and uncles:  
Jenny & Harry Van Belle — Hamilton, Ont.  
Albert & Leona Stolte — Rocky Mtn. House, Alta.  
Arend & Geraldine Stolte — Edmonton, Alta.  
Riky & Cliff Goebel — Calgary, Alta.  
Gertie & Dave George — Grande Prairie, Alta.  
Herm & Grace Stolte — Calgary, Alta.  
Allan Stolte — Edmonton, Alta.  
Ben & Gerda Van Essen — Edmonton, Alta.  
Dini & Andy Den Otter — St. John's, Nfld.  
Wilma & John Schuring — Edmonton, Alta.  
John & Joyce Van Essen — Edmonton, Alta.  
and 36 cousins  
She was predeceased by her father, Lambertus Van Essen, of Edmonton, in 1985.  
The funeral service was held on Monday, May 30, 1988, in the First Chr. Ref. Church, Edmonton, Alta., Rev. Henry VanderBeek officiating.  
Address: 11126 - 67 St., Edmonton, AB T5B 1K8

Help Wanted

DISTRIBUTORSHIP OPPORTUNITIES  
(in Ontario and Quebec)  
If you have:  
• A desire to start out on your own.  
• A craving to succeed and achieve financial independence.  
• The ability to think on your feet.  
• Confidence in yourself and your ability to succeed.  
• The courage to invest in your future.  
• People skills and sales talents.  
Then we offer:  
• Over 25 years of sales know-how.  
• A protected territory.  
• Complete sales and business training.  
• An opportunity to be in business for yourself but not by yourself.  
• Financial backing.  
• A proven system that has withstood the test of time.  
• An opportunity for financial and personal independence.  
TO BE SUCCESSFUL  
You must be willing to do 3 things most people will not do.  
Make decisions, work hard and think.  
If you fill the above, take a minute and give us a call.  
We want to talk with you.  
Call or write Joe Schuringa at  
CWA COUNTRY-WIDE AUTOMOTIVE  
75 ROWNTREE DAIRY RD.  
WOODBIDGE, ON L4L 6C8  
(416) 856-6066



Classified/Events

<div><div>Help Wanted</div><div><p><b>Custodian required</b> The <b>Smithville and District Chr. High School</b> requires a full-time custodian beginning on Sept. 1, 1988. Interviews will be held on July 6, 1988. Please send application and resume to: The Building Committee, Smithville District Chr. High School, Box 310, Smithville, ON L0R 2A0. Telephone: (416) 957-3255.</p></div></div>	<div><div>Help Wanted</div><div><p><b>Wanted:</b> person to work on rowcrop farm in Southern Alberta. Phone (403) 345-3156 or write John Vossebelt, Box 1314, Coaldale, AB T0K 0L0</p><p>Responsible full-time <b>general help</b> needed on a <b>dairy farm</b> in Simcoe County, Ont. Pipeline and modern machinery. Room and board available. Call (705) 428-2384 (evenings).</p></div></div>	<div><div>Help Wanted</div><div><p><b>Mutual Support Systems</b> invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.</p></div></div>	<div><div>Help Wanted</div><div><p>We are looking for a responsible person for dairy farm who is able and interested in looking after a small dairy herd and other related chores. Live in. Tel. (705) 953-9839.</p><p>The Association for Christian Education of St. Catharines, Ont., requires a full-time <b>janitor</b> beginning Sept. 1, 1988. Interested parties, please send applications with resume to the association by July 1. The Association for Chr. Ed. of St. Catharines, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Phone (416) 937-7411.</p></div></div>	<div><div>Employment Wanted</div><div><p>22-year-old looking for work on pedigree <b>dairy farm</b> in Ontario. Wishes to learn more about breeding and feed rations. Wages negotiable. Contact Stan Siebenga at (416) 349-2429 after 7 p.m.</p></div></div>
<div><div><div></div><div><p><b>"THE LIGHTHOUSE"</b> a multi-cultural outreach, is seeking a full-time <b>EVANGELIST/PASTORAL CARE WORKER</b>. English speaking (Vietnamese or Spanish an asset). <b>Send resume to/or for information contact:</b> <b>Mr. Dirk P. Jongkind</b> <b>535-6262 or 485-1353</b> <b>1008 Bathurst St., Toronto, ON M5R 3G7</b></p></div></div></div>		<div><div><div><div><div>Third Christian Reformed Church of Edmonton, Alta.</div><div>invites applications for the position of <b>Director of Music</b></div></div><div><p>Duties include: playing organ, directing service choir and music education (complete job description available upon request).</p><p><b>Please send letter of application and/or inquiry to:</b> <b>Mr. L. VanderGrift, 10631-146 St., Edmonton, AB T5N 3A6</b> Closing date: August 31, 1988</p></div></div></div></div>		<div><div><div>Wanted</div><div><p>Am looking for someone who is moving and/or driving from southern Ontario to southern B.C. in the next few months and would be willing to move some of my belongings. Will share the expenses. Please call: 519-587-2326 (Ont.) or 604-852-6176 (B.C.)</p></div></div></div>
<div><div><div>Music Director / Organist</div><div><p><b>Grace Chr. Ref. Church</b> <b>of Scarborough, Ont. (Toronto)</b></p><p>seeks a part-time qualified experienced music director/organist to give leadership in developing a music ministry with duties beginning Sept. 1, 1988. The applicant must be able to relate well with young people in developing their musical skills (instrumental and vocal). The organ is a Karl Wilhelm 2 manual tracker pipe organ (1977) and there is a grand piano. Salary negotiable depending on qualifications and experience.</p><p><b>Send resume including salary expectations and references to:</b> <b>Joe De Vries</b> <b>49 Brookridge Dr., Scarborough, ON M1P 3M3</b> <b>Tel. (416) 751-6243</b></p></div></div></div>		<div><div><div>Childcare Centre Director</div><div><p>The parent-operated childcare centre at Redeemer College is seeking a full-time director for their childcare program commencing Aug. 1, 1988. Persons with an E.C.E. diploma and skilled in meeting the developmental needs of children (infant - 5 yrs. of age) are preferred. A good salary and benefit package are offered. <i>Resumes and references should be mailed to:</i> <b>Irene Slofstra</b> <b>c/o Redeemer College</b> <b>Ancaster, ON L9G 3N6</b> Application deadline is June 30, 1988.</p></div></div></div>		



Attendance records set at Britain's annual spring harvest

BRITAIN (WEF) — Spring Harvest, Europe's largest annual Christian event, was held here in April in Skegness and Minehead. Some 60,000 visitors came during the three week festival. A seminar speaker, Kahlevi Lehtinen of Finland, said that the vast interdenominational mix at Spring Harvest proved that Christian unity is not a pipedream.

A drama and interview presentation entitled "The Thinkers" introduced this

year's theme, "Who's Pulling Your Strings?"

Sociologist David Lyons, in one of the main seminars, explained, "The Bible says, 'Don't conform to the spirit of the age.' Full obedience means we must *understand* the pattern of the age — understand secularism. Unless we know who's pulling our strings, we cannot fully obey scripture."

Speaking on the problem of humanism, Ian Coffey, the Evangelical Alliance's new field director, said, "The view that 'It's my body and I can do what I want with it,' betrays an absence of external values. It is an example of the way humanism 'pulls our strings' and excludes God from the picture." He stressed the need to re-emphasize the biblical view of man.

In a seminar entitled "What

Have the Theologians Done to Us?" Clive Calver, general director of the Evangelical Alliance, issued a challenge for evangelicals to enter the vanguard of theological debate in Britain. "The time has come to recover an integrity of scholarship along with a commitment to social action which will demonstrate the truth of the gospel we proclaim," declared Calver.

More than 2,000 people were counselled by a team of 90 counsellors over the three weeks. Of these, several hundred, including some 200 young people, made first-time commitments to Christ.

"Our aim," said counselling co-ordinator Rev. David Slater, minister of Kingsbridge Baptist Church, South Devon, "is to send people back to their churches enthusiastic about the Lord, free from hang-ups, so they can be effective workers in their local churches."

**Attentie: oud-Nederlanders**

Alle Hollanders die in Campbellford, Hastings en omgeving gewoond hebben worden hierbij uitgenodigd een gezellige picnic bij te wonen.

**Datum:** 20 augustus, 1988  
**Plaats:** Hastings Picnic Grounds  
Voor inlichtingen bel naar:  
**A. Kloosterman**  
**R.R.3, Hastings, ON K0L 1Y0**  
**Tel. (705) 696-2834**

**Weekly Crossword** By Evelyn Benshoof

**ACROSS**

1 Ginger cookie  
5 Obstreperous child  
9 Press  
13 Make enthusiastic  
15 Glib talk  
16 Mex. boy  
17 Goddess of peace  
18 Pilaster  
19 Canter  
20 Game birds  
22 Formerly  
23 March date  
24 Overacted  
26 Wire fastening  
30 — Scott  
31 Scarlett's home  
32 Melody  
35 Reserve  
39 Painting style  
41 Fragment  
42 Bowl or bar  
43 Dissipate  
44 Be superior to  
46 Pilaf base  
47 Nobleman  
49 Miserable  
51 Become confused  
53 High-priced  
55 Proceed smoothly  
56 Political adherent  
62 Chin. city  
63 Colorful ocean fish  
64 Declaim  
65 Border on  
66 Frost  
67 Rocky Mt. tree  
68 Essential part  
69 Philippine volcano  
70 Smooth

**DOWN**

1 Vessel  
2 Mrs. Charles  
3 Mimic  
4 Kick  
5 Rapier  
6 Run — around (outdo)  
7 Feed the kitty  
8 One who bullyrags  
9 Amiable  
10 Cheerful  
11 Assured  
12 Eminent  
14 Risk  
21 Conception  
25 Disorder  
26 Pack  
27 Mulberry bark  
28 Turk. river  
29 Relinquished  
30 Facts  
33 Croissant  
34 Fury  
36 Touched down  
37 Tribe  
38 Biblical spot  
40 Duck  
45 Low cart  
48 Bulletin  
50 Ship's deck  
51 Excuse  
52 Sinker  
53 Broadway show  
54 Waters or Kennedy  
55 Swing loosely  
57 Samoan port  
58 Rainbow  
59 Zola novel  
60 Collar  
61 Tear violently

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**Last Week's Puzzle**

M	A	A	M	B	A	L	L	B	L	A	B
A	L	L	E	A	L	I	E	L	I	M	A
S	T	E	N	O	T	I	E	S	A	B	E
H	O	C	U	S	P	O	C	U	S	C	R
E	R	N	E	E	S	K	E	R			
M	O	U	S	S	E	C	R	A	M		
A	N	N	O	Y	A	L	E	L	A	D	E
S	C	I	O	N	T	O	N	A	G	I	L
S	E	T	T	O	O	N	T	O	I	S	L
H	E	L	P								
A	I	S	L	E	T	E	A	R			
L	I	R	A		O	P	E	N	S	E	S
A	D	A	Y		N	E	X	T		N	A
C	E	T	E		I	B	A	R		E	X
Y	S	E	R		D	A	N	E		E	L

**Dutch Service**  
**Reserve Sunday, June 26, 1988, 3 p.m.**  
for a  
**Special Dutch Service**  
in the  
**Ancaster Christian Reformed Church, Hwy. 53 East**  
(east of Fiddler's Green Rd.)  
**Ancaster, Ont.**

Rev. Peter VanEgmond will lead the service.  
Come and join our senior members in worshipping our God in the language close to our hearts. We have room for 450 people, so bring a van-load.  
• Coffee fellowship after the service. •

**Calendar of Events**

**June 25** The First Chr. Ref. Church of **Kitchener**, Ont., will be celebrating its 40th anniversary with a dinner at 6:30 p.m. Anniversary services will be conducted on Sunday, June 26, at 10 a.m. and 7 p.m. led by Rev. J. Kuntz and Rev. P. Breedveld.

**June 25** Public Meeting at Good Samaritan Community Church, **Kitchener**, Ont. Theme: "Canadians Concerned About Abortion Rally." From 12 noon till 3:30 p.m. Speakers: Gordon Williams, Randy Dyer and Betty Chisholm. For info. call (519) 648-2128.

**June 29** RCBPA Hamilton Chapter Break fast at 7 a.m., Holiday Inn, **Burlington**, Ont. Speaker: Mr. Jim Currie. Topic: "Integrating Faith and Work." For reservations phone (416) 524-1203.

**June 30** Baptism in the Holy Spirit, an evening of practical teaching held at Chr. Communications Centre, 2222 South Sheridan Way, **Mississauga**, Ont. For info. call (416) 890-3222.

**July 1** Frisian Picnic at Pinehurst Conservation Park, Hwy. 24A, **Paris**, Ont. Starts at 11 a.m.

**July 6** Hollandse Dag om 10 uur in the Arena, **Strathroy**, Ont. Spreker: Ds. J. Top. Samenzang, muziek en voordrachten. Lunch meenemen.

**July 7** CFFO Provincial Board Meeting starting 10 a.m. in the CRC, **Georgetown**, Ont. For info. call (519) 837-1620.

**July 7&8** "Mark's Message for the Modern World," a seminar on the gospel of Mark at the Institute for Christian Studies, **Toronto**, Ont. Keynote speaker: Dr. N. Thomas Wright of Worcester College, Oxford University. For pastors, theology students and informed laypersons. Registration and \$60 fee by June 30, 1988. For info. call: (416) 979-2331.

**July 8** CHP Hamilton/Wentworth Riding Second Annual BBQ at 6:30 p.m. at the Dundas Driving Park, Cross St., **Dundas**, Ont. Tickets \$10. Call Jane DeWaard at (416) 627-9694.

**July 8** RCBPA **Chatham** Chapter BBQ. Call 416-524-1203 for details.

**Aug. 4-7** Congress '88, a National Festival of Evangelism at Rosemont Horizon Convention Centre, Chicago, Ill. Up to 15,000 participants. For info. call (703) 471-1988.

**Aug. 13-14** Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, **Orangeville**, Ont. To register call Chr. Communications Centre at (416) 890-3222.

**Aug. 17** Organ recital by John Wm. Vandertuin at the Aeolian Concert Hall, **London**, Ont., at 8 p.m.

**Sept. 9** RCBPA **Chatham** Chapter golf outing. Call 416-524-1203.

**Sept. 19-24** Capital Fund Drive, HDCHS, **Hamilton**, Ont.

**Sept. 24** 26th Annual Youth Evangelism Services Conference from 9 a.m. till 4:30 p.m. at the CRC, **Willowdale**, Ont. Topic: "Hope." Speaker: Penelope Tynedale. For info. call (416) 832-0408 or 221-7829.

**Oct. 1** CLAC Conference on "Squeeze on the Family: When Jobs and Ideas undermine the Home." Starts at 9 a.m. at John Knox Chr. School, **Brampton**, Ont. Speakers: Brian Stiller, Thomas Venema and Suzanne Scorzzone. Registration \$8. For info, call (416) 744-2340.

**Oct. 7-9** 25th Anniversary of Timothy Chr. School, **Barrie**, Ont. All former students, their parents and former teachers are invited to join in a celebration of thanksgiving.

**Oct. 22** 1988 Holy Spirit Conference to the Reformed Faith. In the Bramalea Baptist Church, **Brampton**, Ont. For advance workshop registrations call (416) 890-3222.

**Nov. 4-6** HDCHS Reunion — graduation years 1956-1970.

**Salem Christian Mental Health Association Inc.**

invites applications for the position of

**Executive Co-ordinator**

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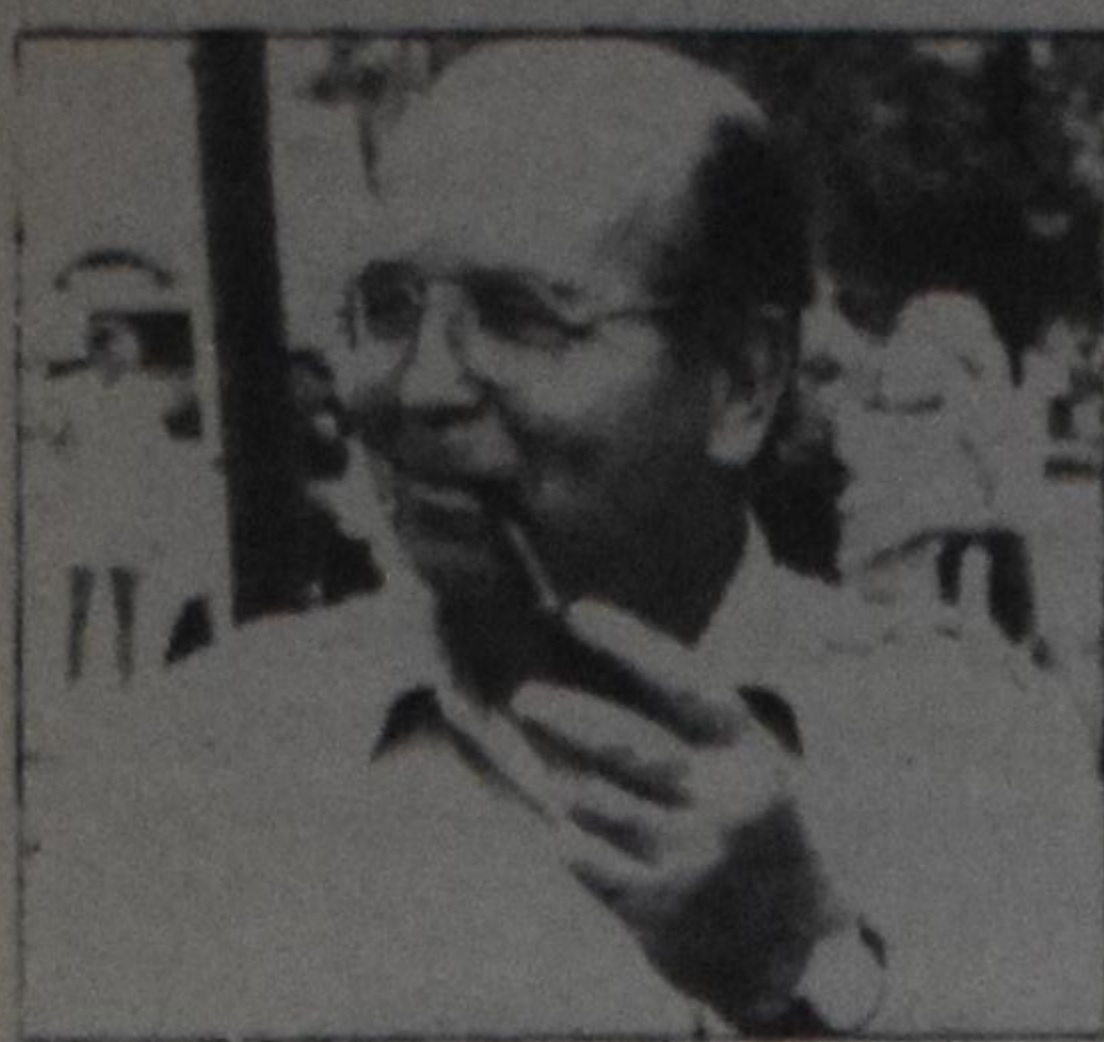
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# Dutch



## Kommentaar met een knipoog

Herman de Jong

## De Overstaps ...

Zij is klein en stevig. Hij lang en mager. Aan hem zie je direct dat ze 65-plussers zijn. Ze hebben jarenlang bij ons gewinkeld. Hij schuift het boodschappenwagentje. Zij wipt bedrijvig van de zeepoeder naar de koffie naar de koekjes. Ik ben bezig de zeepoedervakken te vullen als ze me passeren ... dag, meneer ... dag, mevrouw, mooi weertje vandaag!

Ik zeg Meneer en Mevrouw met een hoofdletter in de klank van mijn stem. Klanten vinden dat fijn. Het sjofele oudje dat elke dinsdagmorgen haar wagentje vult met goedkope sherryflessen voelt zich even uit haar alcohol-ellende getild. Het zwaar-zwangere meisje dat Drum-tabak inslaat voor de knaap waar ze mee samenwoont, vind mijn "mevrouwje" zwaar overdreven maar toch wel leuk. Voor God en kruideniers zijn alle mensen gelijk.

Ik kijk meneer en mevrouw Overstap na. Meneer draait het wagentje om. Zomaar. "Nee, Jan," roept mevrouw die zorgvuldig vier bananen

uitkiest," deze kant op, hoor." Even staat hij stil, duwt dan toch het wagentje verder in de verkeerde richting. Op haar korte beentjes trippelt ze hem na. "Kom Jan, we moeten immers nog langs de groente?" Hij mompelt: "Tjonge, dat is ook zo ... krek ... de groente." Toch draait hij het wagentje niet. Zijn lege ogen staren naar mij. Maar het is of hij me niet eens ziet. Op zijn kraakwitte overhemd zit een rode plek. Daarnaast een gele. Gedurende het ontbijt morste hij jam en een ei. Mevrouw ziet het nu ook en knoopt vlug zijn colbertje vast over de plekken. Het valt niet mee hem schoon te houden.

Ze neemt hem bij de arm en draait hem langzaam om. Dat neemt tijd, want het wagentje moet meedraaien. Even zie ik haar rust in drift veranderen. Met een ruk vliegt het wagentje tegen mijn stapel zeepoederdozen. "Sorry," zegt ze zacht, "ik weet het soms ook niet meer." Meneer Overstap blijft bij me staan. "Ja, sorry, hoor ... bent u de kruidenier?" "Dat weet je

toch wel, Jan, we winkelen hier immers al jaren. En meneer zit immers twee banken voor ons in de kerk met zijn leuke gezin?" Elke woensdag-morgen hetzelfde verhaaltje. "Ja, ja ... twee banken ... nou da's leuk, hoor," mompelt hij. Met haar hand op zijn arm maant ze hem voort te gaan. Hij duwt het wagentje met zijn goede arm. Zijn andere arm hangt stil naast zijn magere lichaam.

Ineens staat hij weer stil. Verlaat het wagentje en komt voor zijn doen snel naar mij toe. "Drie banken ... en je had een bruin pak aan zondag." Zijn gedicht straalt. "En je hebt drie kindertjes ... krek!" Hij heeft nog gelijk ook. Soms vliegt er nog een vonkje van de ene hersencel naar de andere, maar lang duurt het niet. Voor ik hem van antwoord kan dienen zie ik de schemer van machteloze doelloosheid weer over zijn gezicht trekken. Zijn stem, net zo helder, verliest aan kracht. "Nou, da's leuk hoor, leuk hè, vrouw?" "Ja, hoor, kom nu maar ...."

Bij de kassa liggen de sigaretten en sigaren. Nu moet ik opletten. Terwijl mevrouw haar boodschappen op de

toonbank legt, klopt meneer haar op de schouder.

"Niet de sigaren vergeten, lieve." "Maar Jan, je weet toch dat de dokter je het roken verboden heeft." "Ik moet sigaren, ik word boos op jou, hoor!" Elke woensdagmorgen hetzelfde scenario. Als zijn vrouw bleef weigeren, schoten zijn ogen vuur, was hij weer de oude autoritaire bankdirecteur die nu niet meer met woorden en ogen kon aandringen en daarom gebruik maakte van zijn goede arm om "lieve" een mep te geven. Vroeger greep ik dan bliksemsnel zijn arm en keek hem strak in de ogen. Maar vandaag aan de dag doen we het anders. Ik haal een leeg sigarendoosje van onder de toonbank, zeg: "Machtig fijn sigaartje, meneer Overstap, daar heb je weer een hele week genoeg an" — tik drie nullen op de kassa, en dan is meneer zo tevreden als een broedende hen. Volgens mevrouw is hij thuis de sigaren allang weer vergeten.

"Mag ik een ijsje van een dubbeltje?" Terug in zijn jongensjaren, toen een ijsje van een dubbeltje nog twee scheppen hoog was. "Ja, hoor, een ijsje is beter voor jou, maar die ga je lekker thuis opeten ...."

De Overstaps ...! Ik heb ze van kinds af aan gekend. Hij bankdirecteur, op en top zakenman. Mevrouw was verlegen-schuw vroeger. Erg onhandig. Vaak had ze blauwe plekken op haar armen. "Ach," klaagde ze dan, "ik stoot me overal aan, hè, ik ben zo vreselijk onhandig! Nooit kocht ze boven de vijftig gulden. Als de kassa het bedrag van haar boodschappen optelde, volgde ze de cijfertjes met spanning. Was het meer dan vijftig gulden dan bracht dat haar in grote verlegenheid. Schuw legde ze dan een pakje margarine terug. Wij vonden dat vreemd ... was haar man geen bankdirecteur? Zulke mensen zaten toch niet krap?

Mijn vrouw had het zaakje beter door dan ik ... en later bleek het ook wel dat ze gelijk had. De florissante, voorkomende, vrome meneer Overstap was thuis de machtige heerser waar het hele gezin voor boog. Hij sloeg zijn vrouw, hij sloeg zijn kinderen in toomloze drift. Zijn woord was wet! Zijn kinderen gedroegen zich voorbeeldig, gingen trouw naar de jeugdverenigingen, maar toen de vader ze het nest uitstootte omdat ze te duur werden en nu eindelijk wel es op eigen benen konden staan, ging het mis. De twee jongens raakten aan verdovende middelen, het meisje woonde samen met een kunstenaar. Ik

zat in de kerkeraad toen meneer een keurige brief schreef, dat hij vanwege familie-omstandigheden zich liever niet op nominatie voor ouderling geplaatst zag. Voor lange tijd kwamen meneer en mevrouw niet meer in de kerk. Ook niet meer in de winkel. Soms zagen we ze in de stad lopen. Zij dribbelde altijd een paar meter achter hem aan. Toen ... de beroerte.

Ze kwamen weer bij ons winkelen. Van maand tot maand zagen we mevrouw veranderen in een kordate dame. Alles kwam nu op haar neer. Toch nog steeds zuinig kopen, daar was ze aan gewend geraakt. En erg lief voor haar invalide man, dat ook. Mijn vrouw vroeg zich echter af of mevrouw, na zo'n leven met hem, werkelijk van hem kon houden. "Als jij mij zo behandeld had, was ik al lang bij je weggelopen." Ik weet altijd erg goed wat ik aan mijn vrouw heb ...

Meneer en mevrouw Overstap lopen nu langzaam langs het winkelraam. De wind is wat koud. Ze helpt hem in zijn beige regenjas. Als hij zich voorover buigt zodat ze bij de bovenste knoop kan, vat ze zijn magere gezicht tussen beide handen en zoent hem op de wang. Even slaat hij zijn arm om haar schouder maar direct vat hij de stang van het wagentje weer, alsof hij vergat waarom hij het deed. Zij schuift haar arm onder zijn lamme hand en kijkt nog eens naar hem op ...

Zondagmorgen. "De genade van Jezus Christus zij met u allen. Ga nu heen in vrede." Twee banken voor me staan de Overstaps. Ik bedenk dat deze woorden voor hem nu waarschijnlijk niets meer betekenen. Maar die genade van Jezus Christus heeft haar staande gehouden in een bang, oneindig droef huwelijk. Maar mag een mens zo lijden? Daar kom ik niet uit!

*Herman de Jong woont in Jordan Station, Ont.*

## Een afscheidsgroet

De volgende twee gedichten werden ingestuurd door Mevrouw Nel Maan van Apeldoorn in Nederland. Ze heeft prettige herinneringen aan haar bezoek aan haar familie in Canada in het voorjaar van 1988. Ze schrijft:

"In de zes weken hier heb ik ontdekt dat er toch nog veel belangstelling en liefde voor de moedertaal is, en daarom mag ik met grote vrijmoedigheid in gedachten brengen de poëzie van de Hollandse dichteres Co 't Hart, Zeeland. Heel graag geef ik de volgende twee verzen aan u door. Ik hoop dat u er een blijvende zegen van mag ontvangen en blijmoedig kan doorgeven."

### Als je blij bent ....

Als je blij bent, echt doordrongen,  
van de vreugde die God geeft,  
wil je dat de hele wereld,  
ook die vreugde met je deelt.

Maar je zult al gauw bemerken  
dat dat zelfs met God niet gaat,  
dat er tussen jou en and'ren,  
soms een koude spotlach staat.

Laat je blijdschap nooit verkillen!  
Je geloof niet ondergaan!  
voordat jij je zo bezeerde,  
heeft er al een Kruis gestaan.

Zou de knecht dan meerder wezen,  
dan zijn Heer, die sterven moest?  
Ook al moet je zo veel missen,  
dat je leven lijkt verwoest,

Als je toch zijn Naam wilt dragen  
zal 't geloof dat je bezit  
dan alleen maar sterker worden  
't Is de Geest, die daarvoor bidt.

Ga in dat geloof blij verder!  
Denk er aan, hoe ook berooid,  
naast je gaat de Goede Herder,  
die met jou de reis voltooit.

### Werken in Gods wijngaard (Voor een ouderling)

Als u soms denkt,  
dat had ik anders moeten zeggen,  
dat heb ik eigenlijk verkeerd gedaan,  
is het een troost te mogen weten,  
dat ieder woord toch werd verstaan.

Want niet alleen de woorden tellen  
maar meer de Geest waaruit u spreekt,  
die Geest schenkt liefde en vertrouwen,  
waardoor veel angst en twijfel breekt.

Als u soms denkt,  
wat kan ik nu nog zeggen,  
als u veel leed en pijn ontmoet,  
wees dan maar stil en laat God voor u spreken,  
want wat Hij zegt is altijd goed.

En gaat u door de late avond,  
toch vol met vragen weer naar huis,  
bedenk dan: u bent slechts een zaaier  
en als straks blij het koren ruist,

Dan was het God, die het deed groeien,  
dwars tegen alle weerstand in.  
Kijk maar naar boven. Ja, Hij volgt u,  
u gaat met Hem zijn wijngaard in.

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# Kerken valt niets te verwijten bij jodenvervolging in oorlog

S.P. Tabaksblatt

**"Jodenzending leidde onbedoeld tot vernietiging." Zo luidt het verslag in *Trouw* van 5 mei over de Ikon-radio-uitzending van een dag tevoren. Het zijn vooral de woorden van drs. J. van Gelderen, die geschokt is bij de gedachte dat de kerken in Nederland een instrument waren in de handen van de nazi's en zo hebben meegewerkt aan de vernietiging der joden.**

Zij die niet beter weten — en dat zijn de meesten van hen die het gelezen hebben — zouden de indruk kunnen krijgen dat de bewuste "lijsten" die de protestantse kerken in Nederland in de jaren 1941/42 hebben opgesteld, het de

bezetters gemakkelijker hebben gemaakt joden op te sporen en te deporteren. Dat hadden de kerken moeten weten en daaraan niet moeten meewerken, wordt aan de kerken verweten.

Om het misverstand dat zulk een redenering kan verwekken tegen te gaan, voel ik mij gedrongen de volgende opmerkingen te maken. Tot het opstellen van lijsten met namen van joden die enig contact met de kerk onderhielden, zijn de kerken pas overgegaan nadat zij tevergeefs bij de bezetter stappen hadden gedaan om de maatregelen tegen alle joodse inwoners te verzachten.

Pas toen deze stappen op niets uitliepen kregen de kerken het gedaan zich alleen het lot van die joden aan te trekken die "einer christlichen Religion angehorig sein." Deze mensen ontvingen dan een bewijs van *Zurückstellung* en mochten nog kortere of langere tijd vrij rondlopen. En wanneer zij tenslotte toch in het kamp Westerbork terecht kwamen, ontvingen zij een bewijs dat zij "nicht nach dem Osten abgeschoben werden."

Het ging de kerken om te redden wat gered kon worden. Het samenstellen van de naamlijsten geschiedde op basis van de bewuste vijf punten door de bezetter opgesteld en die ruim genoeg waren om duizenden joden op de lijsten te plaatsen.

Dat deze lijsten het aan de bezetter gemakkelijker zouden hebben gemaakt joden op te sporen is onwaar. Alle maatregelen tegen de joden en ook de deportaties geschiedden niet op grond van naamlijsten die in de handen van de bezetter waren, maar bij "decreet" door publieke bekendmakingen in de pers, vooral in het enige toen nog

bestaande joodse tijdschrift Het Joodsche Weekblad.

Naamlijsten van joden — gedoopt of niet — waren voor de bezetter niet nodig bij het treffen van hun antijoodse maatregelen. Er bestonden toen trouwens nog verschillende andere naamlijsten van joden opgesteld door de Joodse Raad, aan wie eveneens verweten werd dat hij de bezetter in de hand werkte. Onterecht. Iedereen wilde toen op de een of andere lijst komen en daarvan een bewijs in handen hebben. Dat gaf een gevoel van veiligheid. De lijsten boden meer of minder bescherming.

## De leugenaar

Dat van de duizenden namen die op de lijsten voorkwamen tenslotte nog maar enkele honderden zijn overgebleven die de oorlog overleefden, is niet aan de kerken te verwijten maar aan de absolute onbetrouwbaarheid van de bezetter, die de vijf punten door hemzelf opgesteld, successievelijk tot nul reduceerde. We hadden immers te doen met de "leugenaar van den beginne." Welk rechtgeaard mens had zoiets van een medemens kunnen verwachten? ...

Ook het verwijt dat de kerken het deden uit zendingsmotieven met het doel de joden naar de kerk te krijgen, is onjuist. De hervormde kerk heeft nooit aan "joden-zending" gedaan. Er waren wel in ons land twee verenigingen voor de zending onder de joden: in Amsterdam en in Rotterdam, maar die waren niet kerkelijk gebonden en werden in 1940 ontbonden, want "das Evangelium ist nicht für die Juden" orakelde de bezetter.

En hoewel de gereformeerde kerken wel zending onder de joden bedreven, zou ik zelfs aan haar de bewogenheid met de joden in de oorlogsjaren niet aan de zendingssijver willen toeschrijven, ondanks de ongelukkige redenering van één harer joden-zendingen, wijlen ds. Jac. van Nes.

Trouwens, het verwijt aan de christelijke kerken dat zij joden zending deden uit antisemitische oogmerken is niet juist. Een feit is dat vanaf het moment dat de protestantse kerken in het begin van de vorige eeuw aan joden zending begonnen, er in haar midden de liefde tot het joodse volk aanzienlijk begon te groeien en vooral zij die bij de joden zending betrokken waren echte "joden vrienden" waren. Dat is juist in de oorlogsjaren hier gebleken. Dat er bij sommigen van hen de bijbedoeling leefde om van de joden "christenen" te maken, doet daaraan niets af.

## Onbegrip

De Ikon-uitzending van 4 mei alsook het verslag in *Trouw* een dag later ademen een bepaalde tendens, die misschien voortkomt uit de te prijzen overweging die bij vele christenen in onze dagen gelukkig begint door te dringen over de houding der kerk tegenover het jodendom. Het is echter onjuist en getuigt van onbegrip en zelfs onkunde, wanneer men het optreden van de protestantse kerken in ons land tijdens de oorlog,

medeverantwoordelijk wil stellen voor het onnoemelijke leed aan het Nederlandse jodendom aangedaan.

Dat de kerk medeschuldig is aan — zo niet de eerste oorzaak is van — al het leed dat in de loop der eeuwen aan de joden is aangedaan en dat in onze eeuw zulke verschrikkelijke gevolgen had, staat buiten elke twijfel. Vanaf haar constituerende als "christelijke" kerk heeft zij tegenover haar oudere broer — Israël — een houding aangenomen, die haar belijden van Jezus Christus als haar Hoofd en Heer tot een aanfluiting heeft gemaakt. Daardoor is de kloof tussen het volk van de Messias en de Messias haast onoverbrugbaar geworden.

Hier tegenover steekt de houding van de kerken in ons land tijdens de oorlog en bezetting juist gunstig af. Dat de kerken hier niet bereikt hebben wat zij oorspronkelijk bedoelden, is alleen te wijten aan het feit dat men te doen had met een tegenstander die de verpersoonlijking van de duivel zelf was.

Dat desondanks een kleine groep voor wie de kerken het opnamen de hel heeft overleefd, zou eerder gezien moeten worden in het licht van wat de joodse wijzen zeggen: "Wie een mensenleven redt, is alsof hij een hele wereld gered heeft," Misjna-tractaat Sanhedrin IV, 14.

*Ds. S.P. Tabaksblatt is hervormd (emeritus) predikant. Overgenomen uit: Trouw.*



Jean Michael Reyskens uit Dordrecht is op 5 mei 110 jaar geworden. Het is voor het eerst sinds negentig jaar dat een man in Nederland deze leeftijd bereikt, aldus gemeente-ambtenaar Fred van Dam uit Barneveld die de gegevens van alle 100-jarigen en ouder bijhoudt. Reyskens werd op 11 mei 1878 in het Belgische Genk geboren. In 1897 vertrok hij (lopend) naar Nederland om werk te zoeken.

## Bijbelse wortels aan arbeidsmoraal

Als er iets is blijven hangen vanuit onze protestantse achtergrond, is het ook vooral de opdracht om de aarde te bewerken en te bewaren. "In het zweet uws aanschijns zult gij uw brood eten en wie niet werkt zal niet eten."

Dit zei ds. Helmer le Cointre onlangs op een gemeentedag in Amsterdam over het thema "Adelt arbeid of is er leven na of naast de arbeid," zo blijkt uit het maandblad *Onderweg* voor de Immanuel-Pro Regenen Woestduingemeenten.

Hij wees er in dit verband op dat in Spreuken lof wordt gesproken van de mens die vroeg opstaat om de akker te bewerken. Hij zal straks kunnen oogsten, terwijl de lui aard tot armoede vervalt. "Er zitten dus zeker bijbelse wortels aan een nijvere arbeidsmoraal."

Het probleem is alleen dat

het arbeidzaam bezig zijn in onze industriële samenleving wordt versmald tot produktie om geld en goed te verzamelen," aldus ds. le Cointre. Hij noemde deze arbeidsmoraal "niet alleen voor onszelf onderdrukkend, maar vooral voor hem die om wat voor reden dan ook niet aan die produktie-mallemolen kunnen of willen meedoen."

## Bewijzen

"Want als produktie alles is, dan is wie niet produceert, niemand," vervolgde hij. "Wie ziek wordt, gehandicapt of oud, wordt al gauw als overtoollig beschouwd. Een baan levert niet alleen geld, maar ook status op en wie geen baan heeft moet z'n bestaansrecht in toenemende mate gaan bewijzen." Hij hield de aanwezigen voor dat de bijbel de strijd om het bestaan

kent; de vreemdeling, de weduwe, de wees die in bescherming moet worden genomen. Niet door liefdadigheid, maar door wettelijke rechten.

Mevrouw Corrie Burgers, uitkeringsgerechtigde, wees erop dat arbeid een woord is geworden dat mensen — afhankelijk van hun situatie — verschillend invullen. "Daardoor is het mogelijk tegen mensen te zeggen dat ze, hoewel ze nuttige en noodzakelijke arbeid verrichten, niet werken. Je kunt mensen daardoor in een economisch onnutte hoek plaatsen en misbruiken als verklaring voor het falen van het economisch beleid."

*Overgenomen uit: Trouw.*

## Eerst kijken

In het *Kerkblad* van de gereformeerde kerken in de classes Barendrecht, Dordrecht en Gorinchem bespreekt ds. J. Wilschut in de rubriek 'Kanttekening' het psychotechnisch onderzoek, waarin predikanten zich in de toekomst zullen moeten onderwerpen. Hij werpt de vraag op of je tegen iemand die zich geroepen voelt mag zeggen: 'joh, we gaan eerst eens kijken of zo iets wel wat voor jou is.' Om er op te antwoorden: "Ja, dat moet inderdaad kunnen."

Ds. Wilschut heeft een aantal jaren deel uitgemaakt van het deputaatschap voor de kerkelijke examens en daarbij is het "ons een enkele keer overkomen dat we echt onze aarzelingen hadden over een kandidaat. Niet vanwege zijn preek of kennis van de belijdenis (al is dat soms ook wel heel magertjes), maar heel gewoon vanwege de wijze waarop hij als persoon overkwam."

Ds. Wilschut zegt in dit verband: "Wil je als dominee goed functioneren, dan zul je toch over een aantal eigenschappen moeten beschikken. Laten we ook niet vergeten, dat een predikant in

deze tijd veel kwetsbaarder is geworden. De pluraliteit in de gemeente zorgt voor spanningen. En dus beoordeel je als deputaat zo'n kandidaat op grond van vragen als hoe gaat hij om met zo'n plurale gemeente?, zal hij gauw brokken maken?, stelt hij zich eenzijdig en provocerend op?, is het een man (of vrouw) die het vertrouwen van de gemeente weet te winnen?, heeft hij (zij) contactuele eigenschappen?"

Ds. Wilschut besluit zijn column daarom met: "Laat de theologie maar rustig de hulp van de psychologie inroepen. Het komt de gemeente en de predikant ten goede."

*Overgenomen uit: Trouw.*

**Hoopt u binnenkort uw 50-jarig (of nog langer) huwelijksfeest te herdenken? Als u een advertentie instuurt kunt u daarbij, zonder extra kosten, uw foto laten plaatsen. Zie pagina 14 voor gegevens.**



## Books/Meditation

Robert VanderVennen, book review editor

### Develop your world view

... continued from page 13.  
in opposition to the caricatures of "innately evil" (wrongly ascribed to Calvinists) or "innately good."

#### Walsh and Middleton feature spirituality

Walsh and Middleton write in a less technical style than Wolters, and with greater awareness of and dialogue with traditions and movements outside of the Reformed perspective. The authors make a creative attempt not only to articulate a truthful and obedient position but to communicate the value and consequences of such a position in terms of daily experience.

The chief concern running through the book is the desire to develop a healthy view of spirituality. (cf. especially p. 84ff) The authors are concerned that spirituality has been interpreted too narrowly in Christian tradition. The result has been a hindrance of Christian efforts to form a biblical world view capable of doing justice to creation as God's handiwork, to which God remains faithful and to which God calls us in faithful service as living in relation to him.

The authors, therefore, while dealing with many of the comprehensive insights that also come out in Wolters' book, pay more particular attention to the problem of individualism and community (cf. p. 86, but actually through the whole book) and to the matter of dualism. Both of these themes underlie in a subtle fashion the way in which Christians deal with their

presence in the world. The need is underscored for the believer to recognize a call into community which is not only fellowship before God, but which provides the context within which we learn more about God and our presence in the world. Christians should communally develop as a people representing God's claim over creation, including all cultural activities.

Culture is, of course, more than the museum-like relics which ethnic groups are encouraged to haul out as a sign of the variety of Canadian life, and more than the various fine arts. Culture is the whole spectrum of human activity by which we shape our lives, including the whole social fabric, as a response to God.

#### The problem of dualism

Dualism has long been a thorn in the flesh of a Christian presence in the world. Science has been separated from and even opposed to religion, a secular world from a sacred, life within the structures of everyday living from the calling to be believers and to serve God. Somehow to serve in the church or in a Christian organization is to be more a Kingdom worker than service in other aspects of creation.

One will find such distinctions in varying forms in different Christian traditions, and one certainly finds it outside of the Christian confession, where it becomes a convenient way of dismissing the credibility of the Christian confession and its relevance to all of life. Over against such a dualism, the authors confess a creation called into being by God and remaining in its entirety under his direction, even in the light of the fall.

The final chapter of the book pulls together a number of earlier themes and demonstrates their relevance for Christian scholarship. The Christian world view put forward by the authors helps to debunk the pretentiousness of science and technology while enhancing their role as legitimate activities of humans called to an obedient response to God within creation.

In a quick way, clarification is offered as to how science can be carried out without falling into the deterministic,

impersonal, reductionist traps of our modern universities. Truth can be presented in its relational, multi-dimensional richness and creation can be allowed to exist in its concrete variety, individuality and uniqueness rather than be reduced to universality and abstractness.

#### A readable book

This is a very readable book. Yet the major criticism I have is that the authors tend to jump to new thought developments without sufficient preparation. (e.g. the trinity of ideas, p. 132ff.) Many times the thoughts are justified more thoroughly after they have been introduced (e.g. the statements regarding "image" in p. 53 and 63), but not without first conveying a certain expression of authoritative handing down of the truth. This authoritarian attitude is a contradiction to the open examination of ideas and attitudes which the book encourages. Also, the use of scripture, particularly in such cases as the interpretation of Nebuchadnezzar's dream (p. 132ff.) though imaginative and possibly valid in a speech or sermon where there is more room for playfulness and experimentation, strikes me as too tendentious in the context.

Notwithstanding such comments, the book is highly recommended, particularly for those who want to profit from Reformed thinking without getting tangled in most of the lingo. A couple of points stand out for me as gems: "Sin's introduction into the world is not equivalent to the beginning of change.... Change would have come anyway. Creation was meant to be developed." (p. 57) And p. 96: "This world view is dualistic because it has superimposed on the structure of creation the 'directional' question of obedience or disobedience. The dualist understands the good-evil distinction as a distinction within the structure of creation." In different "witnessing contexts," the reader will find much more to use and to be happy about in both of these books.



### Friends of God

Wayne Brouwer

### Desperation!

"When the people heard this, they were cut to the heart and said to Peter and the other apostles, 'Brothers, what shall we do?'" (Acts 2:37)

A noted Christian author tells of the summer he took his family on a working holiday in Nebraska. Friends allowed them to use a large old farmhouse for several months. He could find the peace necessary to complete a book while the family had room to play on the park-like grounds.

One summer's day proved more than a little sultry and as the evening sun burned its way toward a shimmering horizon, not a hint of breeze stirred the drooping leaves. They left the doors and windows open that night, hoping the darkness would steal some of the heat and humidity from within.

And then it came. One of those Prairie thunder-boomers that gestate slowly, roll in from the west and pack a triple wallop of wind and rain and pyro-technic performances. The parents roused themselves from a second-floor bedroom to seal the house from the storm. But when they returned moments later, their young daughter was wailing uncontrollably at the top of the stairs.

Her story was a moving testimony of desperation: "The thunder woke me up, and I went to your room and looked on Mommy's side of the bed and she wasn't there and I went to Daddy's side of the bed and he wasn't there, and then I went back to my room and looked in my bed and I wasn't there!"

#### False security

In Bertolt Brecht's drama *Mother Courage*, a moment comes when the chaplain cries out, "We're in God's hands now!" To which Mother Courage herself responds, "I hope we're not as desperate as that, but it is hard to sleep at night."

Unfortunately, it seems too often as if only desperation can bring us to the point where we throw ourselves upon the mercies of God. We have a thousand and one "quick-fixes" to get us out of our predicaments and we try busily to ignore the desperate condition of our very existence. If nothing else, a sleeping pill will help us forget the gnawing dis-ease of our troubled souls.

The story is told of a cattle rancher out West who despised religion as something for wimps. He had always taken care of himself; he didn't need any namby-pamby religion to make a go of things. And he made sure his three sons, Tom, Dick and Harry, felt the same way.

But one day the preacher received a hurried message on the phone. Could he please come out to the ranch immediately? It seemed that a rattlesnake had bitten Tom, and there was nothing more the doctor could do. Could the preacher come out and pray for him?

Well, the preacher went. Surprisingly, the rancher took his hat off when the preacher came in. He even knocked the hats off Dick and Harry, as he led the preacher into a dark bedroom. "Will you pray for Tom?" he pleaded.

So the preacher began, "O Lord our God, we thank you for sending this rattlesnake to bite Tom, for it is the first time in his life that he has admitted that he needs you. And Lord, we pray for two more rattlesnakes to bite Dick and Harry, so that they too may receive this blessing. And Lord, we pray for an especially big and ornery cuss of a rattlesnack to come and bite the old man, so that he too will know what it means to need you!"

The case may be overstated. But desperation isn't necessarily bad. Too often the buffers of our insurance insulate us from shocks that numb and storms that reveal our limits. Sometimes we need the honesty that "cuts [us] to the heart," and draws from us the cry, "Brothers, what shall we do?"

Christianity is only for the needy. Jesus himself noted that when He said, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners to repentance." (Luke 5:31-2) And Thoreau was more than a little correct when he observed that "the mass of men lead lives of quiet desperation."

How desperate are you?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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